

THE
GREAT REDEMPTION

QUINCY LECKRONE

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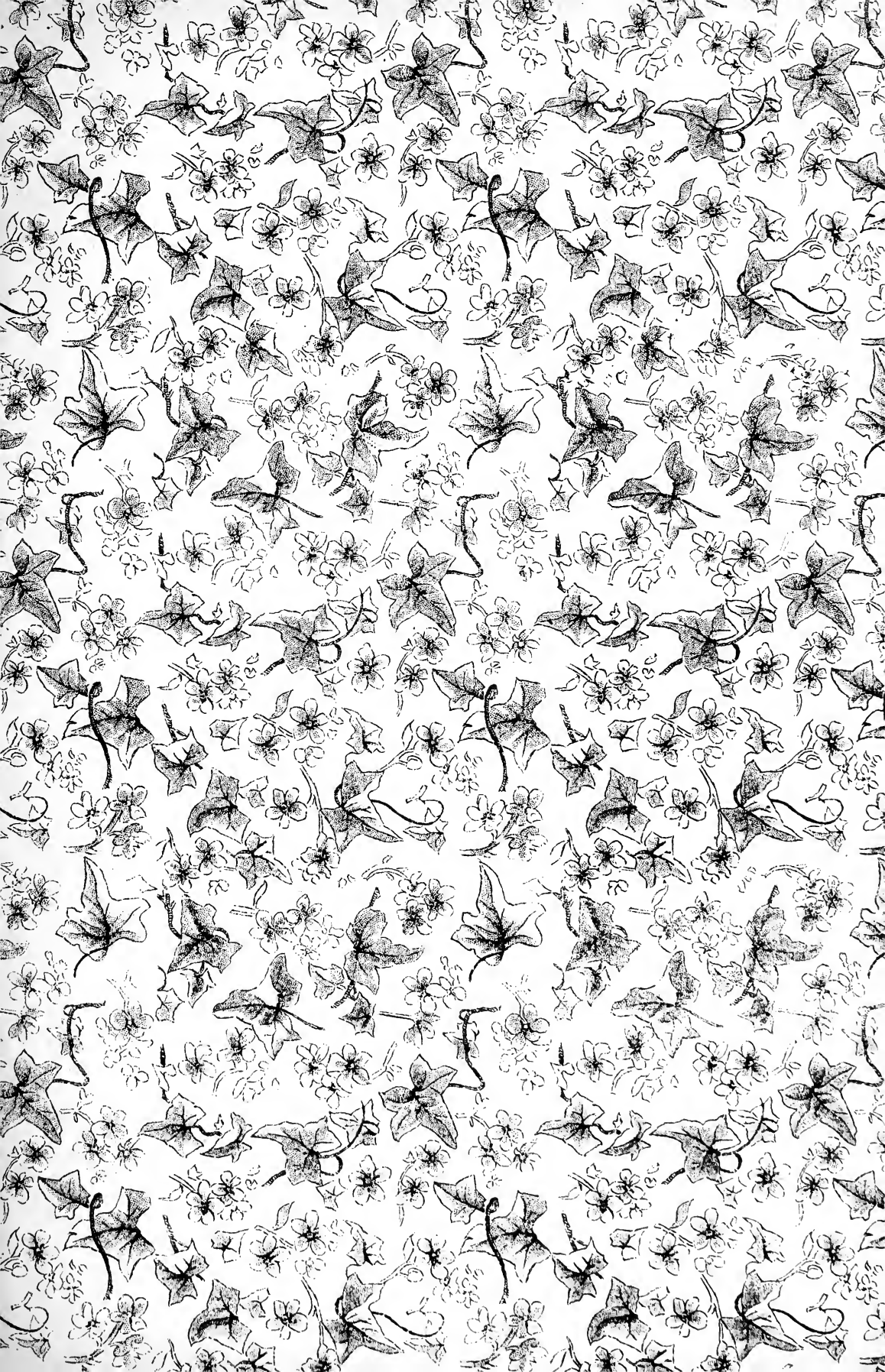
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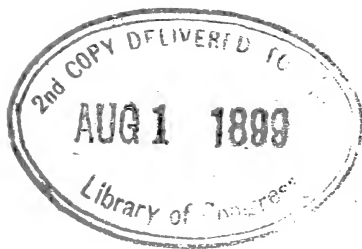
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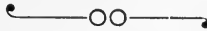
THE GREAT REDEMPTION.

A TREATISE ON VARIOUS DOCTRINES OF THE
NEW TESTAMENT RELIGION AS DELIVERED
TO US BY OUR LORD AND SAVIOR JESUS
CHRIST AND BY HIS INSPIRED APOS-
TLES, AND ENJOINED UPON
ALL HIS FOLLOWERS.

BY
QUINCY LECKRONE.



*"Blessed are they that do His commandments that they may have
right to the Tree of Life, and may enter in through
the gates into the city."—Rev. 22: 14.*

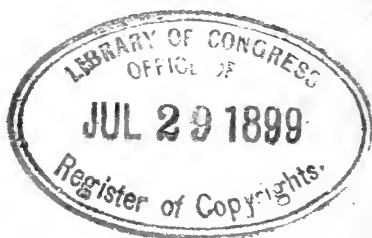


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PREFACE.

IN SENDING out this little volume, our one hope is, that it may awaken in the reader a deeper interest in the various subjects discussed, and thereby lead him into a more thorough investigation of them, which investigation if impartially pursued, will lead invariably to an acceptance of the word of Truth in all its fullness.

To those of my brethren who are walking day by day steadfast in the truth of the Gospel, my desire is that it may confirm them in their practice, and be an aid along life's pathway, instilling confidence and awakening hope, that the prospects of future happiness may grow brighter as we near the goal of eternal deliverance.

In general, that the cause of Christ may be advanced, the Father's kingdom enlarged on the earth, and that many sinners may be ransomed and redeemed.

QUINCY LECKRONE.

Glenford, O., Jan. 1899.

INTRODUCTION.

Whoever forms his ideas of the plan of the great redemption from a careful perusal of the New Testament Scriptures, will perceive that *system* and *order* are predominant characteristics. That the privileges offered and the duties enjoined form a series of steps, each one of which, when it is accepted, qualifies the individual for the succeeding one.

Unity also is seen, in that these steps taken collectively form one indivisible scheme, perfect only when each step is utilized in its proper relation to the others. Nothing is more abhorrent from the true principles and maxims of the Sacred Word, than the idea that a plurality of faiths, beliefs and practices are admissible in the perfected plan of Salvation as set forth in the doctrines taught by Christ and the inspired apostles.

Unity of purpose, as well as design, is strongly marked. There is but one cause,

namely: that of depraved humanity, for which the plan was inaugurated; and but one result, namely, man's redemption, to be achieved. To do this, God in his great mercy and goodness toward us, centralized in His Son Jesus Christ, through the word spoken by him, His power to redeem us.

In the application of this word to our needs, there are three distinct divisions of requirements, which to us are as privileges by which we may work out our salvation. Phil. 2: 12.

They are, First., Those obligatory upon each individual before he enters upon the duties of church membership. They are Faith, Repentance and Baptism. All of these may be included in the general term. *Conversion*. These requirements are outside of the church, and to be performed as an individual privilege and duty preparatory to entering upon the duties obligatory upon the members of the body of Christ.

Second. Those privileges and obligations enjoined upon the church to be perpetuated as ordinances of the house of God. They are The Washing of the saints

feet. The Lord's Supper, and the Communion.

We do not include in this enumeration any of the regulations pertaining to church government; for they are not a part of the plan of redemption, but they are given only as a means of promoting the welfare of the church that the greatest good may be accomplished.

Third. Those privileges and obligations enjoined upon each individual member of the body. These are the holy kiss of charity; anointing with oil in the name of the Lord; the doing of every good work, and keeping unspotted from the world.

This general division of requirements gives us a wide scope for investigation, and also brings to bear the importance of the fundamental doctrines of the New Testament in their proper relation to each other, and while it gives prominence to those things that are to be acted upon by the church as a body, it likewise impresses upon the individual both in and out of the church, his personal duty.

Following up this general division we shall aim not only to establish and give

prominence to the relationship of the various subjects discussed, with reference to the order in which they should be accepted and acted upon, but shall endeavor as well to emphasize the importance of the doctrines themselves, considered apart from their relation to other subjects.

We shall also endeavor by scriptural texts and references to arrive at the proper mode of practice in observing these various doctrines, avoiding as much as possible whatever is calculated to irritate or lead to controversy on disputed questions. We shall advance no argument that has not been well weighed, and of the validity of which we are not thoroughly convinced. In order to avoid monotony, the method of inquiry is partly inductive and partly deductive, the conclusion in either instance being based upon previous premises.

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PART I.

PREREQUISITES TO CHRISTIAN FELLOWSHIP.

CHAPTER I.—FAITH.

FAITH is a mental condition necessary in the individual that the plan of the Great Redemption may be effectual. It is the fundamental initiatory qualification that renders obedience to divine law acceptable. Without faith it is impossible to please God, Heb. 11: 6.

As a condition, and not an agent, and as an end, and not a means, it sustains in the devotee, a passive relationship to his God.

It may be defined as a confidence established, or a dependence on the veracity of another; hence, a reliance on promises theoretical or otherwise.

Since it is natural for man to believe in something, and being fallible, and moved largely by physical impulses, he is liable to

have his confidence established in whatever satisfies his physical emotions; hence the necessity of an aid that the right kind of faith may be established: for faith as a passive condition must be of such a character as to admit of a complete development of all the essentials to a spiritual growth.

Faith is a source, a fertile field for growth in grace. Much then depends upon the character of faith for a growth in obedience to the requirement of the Great Salvation.

Since there are various conditions of faith, relative to its character, we may inquire whence comes faith? And an investigation of its source will lead to an understanding of the different conditions. Paul answers our inquiry, Rom. 10: 17;—"Faith cometh by hearing and hearing by the word of God." Plainly then, the Word made manifest in the flesh by the Son (John 1: 1-14) is the first cause in establishing the right condition of faith.

It comes by *hearing the Word*: hence the command (Mark 16: 15-16) "Go ye into all world and preach the Gospel (the Word of God) to every creature. He that believeth and is baptized shall be saved."

Now it is evident that Christ foreknew that *hearing the word* would not create faith in all who heard, at least not faith of the character necessary to salvation. Paul did not say that this faith would inevitably come to those who heard, but that hearing was the means by which it could be obtained.

To hear and know the Word does not always result in faith; infidels hear and yet do not believe. God has endowed man with the faculty of decision, and made him thus a free moral agent. He sits in judgment upon the Word when he hears it. He sanctions or condemns it, accepts or rejects. The mind sits preeminently the master of consequences.

If it accepts the word, faith is the result. If it rejects it, infidelity is the result. Should it accept in part only, a faith of like character will be the result. This is the immediate source of the different conditions of faith. One may read or hear the Word as he would a narrative of past events, he accepts as true and thus has established an historical faith.

Of this condition James (2: 17-24)

speaks when he says "Faith without works is dead." The word, like the good seed, has fallen where there is no soil. The heart is the receptacle, but in this case it holds the germ in such a condition that there can be no development.

Many wicked persons and those who make no profession have faith in this condition. They are fully convinced that God is, and that heaven is, and that salvation is obtained alone through Christ, but they fail to make themselves passive recipients of the requirements which they know to be true.

Another has faith, which, though not unlike the former in its manner of conception, springs up suddenly into an active obedience, quickly manifesting itself in external representation of the truth received, and often accompanied with great joy and loud rejoicing, which, alas, too often comes from some worldly consideration and lacks the deep conviction necessary to make it enduring. Of this class the Savior speaks in the parable of the sower, (Matt. 13: 20) "He that receiveth the seed into stony places the same is he that heareth the word, and anon

with joy receiveth it (v. 21); yet hath he not root (a proper condition of faith) in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended."

He has good intentions, good resolutions, and apparently made a good start and grew rapidly, but when the fulness of the strict requirements of the Son of righteousness shines down upon him he withers away and seeks the easier yoke of a liberal conscience (1 John 2: 16) or it stands in the field as a withered blighted stalk and then at last is gathered with the tares. (Matt. 13: 30.)

James 1: 14 speaks of these as those who were drawn away of their own lust. Jude (v. 12) speaks of them as "spots in your feasts of charity when they feast with you." In the parable of the sower, the *Word* is the seed. the heart is the soil. Now if this soil must be prepared before it can or will receive the Word, how is it to be prepared without faith? If hearing the word creates faith the word must have fallen on the heart first; hence it fell on a heart unprepared. But if that word was accepted it created a certain condition in the heart,

called faith. This condition is not the result of faith but the establishment of it. It is the "root in himself."

Now when the seed, the Word, is sown in this prepared heart it will manifest itself according to what condition of preparation is found in the heart, i. e. according to what condition of faith abounds.

The *Word* referred to, in "Faith cometh by hearing, and hearing by the word," is that which brought a general knowledge of God, and of Christ as our Savior. This is clear; for in the time of the apostles many who believed, i. e. had their faith established, said, "What must we do to be saved"? This question would not have been asked had they been acquainted with the doctrine of baptism and of the many other Christian duties following after faith. Here the parable of the sower will illustrate. The man who had not root (a proper condition of faith) in himself endured for a while, but when persecution arose, *because of the Word*, (not that Word which caused him to have faith in God and Christ but that which he was taught by Christ and which he began to practice) his

faith was not of the character necessary to give him stability.

To hear the Word, not that which pertains to ordinances, but that which sets forth God as omnipotent, and the claims of Christ as our Savior, creates faith which if it be of the right character causes us to accept all the teaching of Christ as necessary to obtaining the end or object of our faith, the salvation of the soul.

There is still another class who exercise faith in a peculiar way. They are captivated by some single demonstration of the power of God, as was the lame man when he found that Paul and Barnabas were able to cure him, (Acts 14: 9.) Of this class Christ speaks when a certain man brought his son, a lunatic, to be healed. [Matt. 17 17.]

We now come to that character of faith wherein lies the full assurance of the believer and an unwavering confidence in the promises sealed by the great atonement. This character of faith is a saving grace established in the soul by the Spirit of God through the preaching of the Word.

It is the justifying, saving or living faith

whereby Christ is accepted in all his fullness. Paul [Heb. 11: 1] defines it as "the substance of things hoped for, the evidence of things not seen." That is, it enables the believer to experience as though it was a substantive presence in real possession, the joys of heavenly things for which he has had a lively hope awakened [1 Pet. 1: 3] by the renewing and quickening of his spiritual life which this faith begat in him. Though these things are not seen, yet by this faith he is made certain of their existence and he feels such a spiritual assuredness that God will fulfill His promises that he resigns himself wholly submissive to His will. No more authenticated evidence of "things unseen" can be imagined than this, that an individual will yield himself wholly a passive servant of the unseen power of the things unseen.

By virtue of this faith man is as clay in the hands of the potter [Jer. 18: 6.] He is moulded and fashioned after the glorious image of God as reflected in Jesus Christ. It brings him at once under the unerring council, the infinite goodness, the immutable truth and the omnipotent power of God.

He does not waver at those doctrines of Christ which by the light of reason he cannot understand; even though they be not revealed; for his faith has taken upon it a touch of the Divine embellishment. It is no longer historical, or philosophical, or ethical. It is judgment passed beyond the bound of human ken. It is reason glorified. In heaven's chancery are kept the elements, God holds the indefinable mystery; man the essence.

This faith is the condition through which we are saved, [Eph. 2:8], not that it is the meritorious accomplishment of a final result, but as a means through which the work of righteousness may be accomplished to our justification.

Faith is now a means by which the work of regeneration is carried on. To be regenerated is to be born again.

The etymology of the term—from the Latin, *genero*. Theologically considered it signifies even more than this. It means, *to begin again*. Man at the creation *began*, was created or generated, in the likeness of God, perfect, pure and undefiled. He knew God; for he was like Him, but when sin

entered he lost his likeness to God. He degenerated or began to go away from Him. Through sin entering him he went farther and farther away until he had lost all likeness of God and no longer knew Him. He must therefore, to be benefited by the Great Redemption, begin again, or be born again.

John [1st Epistle, 5:1] says, "Whosoever believeth that Jesus is the Christ is born of God." He also says in chapter 3, verse 9, that "One who is born of God cannot sin; for His seed remaineth in him." Now the "seed" is the word of God. He then who has the right kind of faith, which came by hearing the Word, retains that Word in him. He now knows God, for he has begun again, 'been born again', and so long as he retains that faith he cannot sin. Thus it becomes to him a saving faith. It is also a living faith; for it is the good soil in which the "good seed," the words of Christ, is embedded, and it will burst forth into an active reproduction or representation of that word. James says [2:18], "I will show thee my faith by my works." By virtue of this justifying faith the seed, the word, is retained

in the soul. It moulds and fashions the inner man like unto the Glorious Image of God revealed through the Lord Jesus Christ.

Then we are drawn heavenward by the unction of kindred spirits, and the soul's pulsations throb in unison with every will of the High and Holy One, and as we awake to a higher life and grander views our song shall ever be:

“My faith looks up to Thee,
Thou Lamb of Calvary.”

CHAPTER II.—REPENTANCE.

THE signification of the French root *repentir* from which the English repentance is derived is primarily *pain*. The pain which one experiences in consequence of the injury inflicted by his own conduct.

This pain can only be present when the result of wrong doing is plainly seen. It may precede the infliction of the penalty or it may follow it.

It is a changed state of mind brought about by an uncontrovertible conviction of error. The degree or depth of the change depends upon the thoroughness of the conviction, and the pain or mental anguish or sorrow is more or less severe as the extent of the evil doing is more or less realized.

To bring about this state of regret the individual must know and fully understand the nature and tendency of the thing in which he was engaged.

Before any one can realize that he has committed an offense he cannot repent or have an anguish or sorrow for the thing done.

Necessary to and preceding the great work of regeneration is the awakening of the erring one to a full understanding of his present condition. This, however, will bring no result unless there is presented to him a better condition than that in which he now finds himself, and this better condition must be so presented that he may understand its nature and tendency as fully as he does the condition in which he now is.

The experience of the Prodigal son is a striking example of one in this condition. Realizing his destitution, want and misery, he remembered that in his father's house there was plenty, and with a prospect of enjoying that bounty he resolved to arise and go home.

The criminal repents, after the law has bound him, when he holds in contrast to his present condition the former liberty which he enjoyed. Had he not been bound of the law and shown the result of his error there would have been no cause, from a legal

standpoint, for repentance; for he experienced no inconvenience from the deed he had done.

Repentance may take place before the punishment is inflicted, as in the case of Judas, [Mat. 27:3], when he saw the result that was following from his betrayal of Christ. He was severely afflicted in his mind about it; he wished it had not been done; he brought back the money and attempted to undo what he had done. He repented but it was because of the fear of punishment pronounced upon sin.

Such a repentance is not accompanied by any hatred or disapproval of sin, and consequently no sorrow for anything other than that he was overtaken in his sin and exposed to punishment. Such a sorrow does not accompany a condition of repentance necessary to salvation.

Paul says, [2 Cor. 7:10], "A godly sorrow worketh repentance to salvation," and he rejoiced that the Corinthians sorrowed to repentance.

This repentance of the Corinthians was different from that of Judas in that their sorrow was godlike while his was sensual,

wholly terminating on himself; he was moved wholly by a desire for his individual benefit; he was not humbled because God was offended and dishonored and his own soul defiled.

Paul had written a letter to the Corinthians and, apparently, had reprimanded them by pointing out some of their faults and admonishing them to accept better things. They were not offended, but much grieved for they loved the things he condemned. They were sorrowful for they loved God also. This condition continued but a short time only. It gave way to a full surrender to the will of God.

It exercised their spiritual uneasiness through their love of God in the direction of effecting a reconciliation with him. Therefore Paul could say "a godly sorrow worketh repentance to salvation not to be repented of."

There are two kinds of repentance each growing out of the distinctive influences that brought about the act. One may be called a legal repentance, that which exists in the guilty one simply because he has been detected in his evil. The other may be

called an evangelical repentance, that which arises from a love to God, a love to holiness, a fixed determination to forsake evil and an unwavering expectation of pardon and final redemption through the merits of the Great Atonement. This is true repentance and it follows after and is the result of the reception of a justifying faith.

When faith enters, the soul at once becomes passive to the Spirit of Truth but finds itself encumbered with the pollution of sin uncleansed and unpurified it cries out, "Lord what wilt thou have me to do?"

Having received faith the soul is taught by it to look to Jesus, and in him it sees One purified, perfect, spotless. It envies that condition and longs to be like him. It holds its own sin stained condition in contrast with him in whom there is no sin and is thus made conscious of its own fallen state and to anticipate the possibility of gaining favor with God.

When John preached to the multitude in the wilderness he pointed out their sinful condition and showed them the possibility of living a better life, and when they came to him with evidence of their sincerity

(Matt. 3: 8) he baptized them with a baptism which is called the "baptism of repentance" (Mark 1: 4) "for the remission of sins."

Likewise Peter under the Gospel dispensation preached to the multitude on the day of Pentecost revealing the necessity of having sins removed. He did so by holding up the perfect One. When they understood his preaching and were "pricked in their hearts," that is, brought to a knowledge of their condition, they said unto him "What shall we do"? We here have the example of a multitude who were entering the first stage of repentance, that is, were seeing themselves as they stood uncleansed and guilty, face to face with that better condition which it was their privilege to obtain.

Peter answers "Repent"—do not wait any longer in your sins. Renounce the evil at once, though it be a painful task to give up that which you formerly loved, do it—"and be baptized every one of you in the name of Jesus Christ for the remission of sins."

By these instances as well as others that might be cited to it is seen that repentance was effected in the same way and for the

same purpose throughout the Gospel dispensation.

That repentance is the first fruits of faith is evident since no one can truly repent without a knowledge of his depraved condition, together with a knowledge of the Great Atonement made for him.

By faith in Christ he is made to accept the Word which brings to him this knowledge. He is now a changed being, we may call it conversion if we wish to. Instead of being a lover of sin he has fled from it as from a mortal enemy. He not only believes in God but has sought him as a haven of refuge. He has turned from the cold barren and false dominion of the tyrant of his soul to the true and living God, humbly knocking for admittance, crying,

“Father, I stretch my hand to thee,
No other help I know;
If thou withdraw thyself from me,
Ah, whither shall I go”?

CHAPTER III.—BAPTISM.

HAVING examined the conditions necessary as qualifications, to an heirship in the kingdom of grace, we come now to an examination of the means employed to induct the penitent believer into that relationship with Christ whereby he is made an heir to all the benefits of the Great Redemption.

It is not the intention of the author to enter into a critical discussion, or an extended presentation of the efficacy of water in connection with the divine rite. That a birth of water is spoken of by Christ with as much prominence and force as a birth of the spirit is evidence of the importance of its administration.

Faith and repentance are manifestations of the beginning of the spiritual birth. Through them the individual has started a new life. He has begun again. He is being born again, but he is not yet relieved of his sins, only he is made conscious of his

condition, and, like Saul of Tarsus (Acts 9: 6,) is ready to cry out "What wilt thou have me to do."

Whenever God made a covenant with his chosen people he required of those accepting it, obedience to some external rite which he himself pointed out. He required it as an open confession, a "sign," a "seal" or a "token" of their acknowledgement of the covenant. If these three names have a three fold meaning it may be in this, the *sign* is the tangible *fact* evidencing all of God's covenanted pledges to man and all of man's covenanted obligations to Him.

The *seal* is the tangible *act* evidencing an acquiescence in each individual case. The *token* is a reminder to all who enter into this relation that they maintain inviolate their covenanted loyalty to God, while it evidences His immutable fidelity to all who enter into the covenant. He has made with us a covenant and pointed out as a seal thereto the water of baptism. John gives it as one of the earthly witnesses of our faith. (1 John 5: 8.) Throughout the whole history of God's dealing with men He has in every instance couched the spiritual lesson

to be learned and retained, in some literal tangible design. The soul, the inner man, *the thinker*, is touched only by the medium of the senses of the body. These senses convey intelligences to the mind. God knowing our weakness and inability to hold in mind spiritual results while living in the flesh, has, therefore, made available to us our depraved nature in using this aptitude of ours, to be controlled mentally by literal environments, as an agent or means to establish in us spiritual truths. This method is carried throughout the New Testament, as is evidenced in the ordinances of the House of God, as well as throughout that of the Old.

In the selection of material things to represent spiritual truths and teachings, He has chosen those which bear a metaphorical resemblance to the truth to be taught. Thus the Tabernacle services; the sprinkling of blood; the Pascal lamb etc., of the Old Testament, Baptism; the Lord's Supper; The Communion etc., of the New Testament all bear as close resemblance to the spiritual fact desired as it is possible for material things to do.

The following statements will be found of great importance for they form the basis for the typical interpretation of all the ordinances of the Christian economy.

First, the place these literal means occupy have a bearing upon the development of a religious character.

Second, The materials selected are only such as will readily suggest the spiritual import of that which they represent.

Third, The manner in which they are used aids in retaining the efficacy and nature of the divine grace or favor which they represent.

Having laid down these primary principles for the analysis of the subject, we now proceed to discuss water baptism in the order in which these principles are stated.

First, The place it occupies is of prime importance; for it is a prerequisite to making available the benefits of other ordinances that are to follow. The promised result of baptism is of incalculable consequence.

When Peter preached on the day of Pentecost and the multitude were convinced, they said to Peter and the rest, "What shall we do"? Peter answered, "Repent and be

baptised." It is evident that these already believed and needed only to repent that they might be eligible to baptism. He thus places baptism as following faith and repentance and assures them that it shall be followed by the reception of the Holy Ghost. (Acts 2:38.)

Invariably where the Holy Ghost is mentioned in connection with baptism, (except in the case of Cornelius, which was an exceptional case, undoubtedly intended to teach the Jews, who still believe that salvation had come only to the House of Israel, that the Gentiles were also included in the Great Redemption), it is represented as coming after and as a gift bestowed in consequence of baptism.

Now the office of the Holy Ghost is to lead into all truth; hence before we can expect to enter into the fulness of the Gospel we need this God-given Spirit, and since we receive it, as well as the pardon of our sins, upon the condition of baptism, it follows that baptism must necessarily precede the performance of any other Christian duties after faith and repentance, in order that we may act intelligently in every other duty.

Again it is the door into the visible kingdom. Faith and repentance do not place anyone within the kingdom, visible or invisible. It brings them to the door qualified for admittance. Christ said to Nicodemus, "except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5.)

Paul testifies concerning his own conversion (Acts 22: 6-16) that when he was stricken down he cried to the Lord to know what he should do, and he was commanded to go into Damascus, with the promise that there it should be told him what to do. He went and there met Ananias, the chosen minister of the Lord. Ananias said to him, "The Lord hath chosen thee that thou should'st know his will." Notice that though the Lord had already chosen Saul, had accepted him, destined him to be a witness to all men of the things he had seen and heard, yet he was not sent on that mission until he was baptized; for though he believed and exercised repentance, his sins were not yet pardoned.

That they might be taken away, Ananias said to him, "Arise and be baptized and

wash away thy sins." Thus we see that one directly chosen of God to perform a special mission must be baptized before entering on that mission. The eunuch immediately after a confession of faith (Acts 8:37-38) was baptized and then went on his way rejoicing.

Suffice it to say that in every instance recorded in the New Testament where baptism was administered, or recommended, it was upon the condition of turning to Christ through faith and repentance, and in no instance did it precede them, nor in any instance was it deferred until after they had proved themselves faithful members of the Church, the body of Christ. Indeed it could not have been, since it was the means of induction into the body. By this means "there was added unto the church," on the day of Pentecost, "about three thousand souls."

In the light of this array of evidences no one can doubt the divinely appointed place of this most important of the New Testament rites. Important because of the eternal consequences to be achieved by it. "Except a man be born of water and of the

Spirit he cannot enter into the kingdom of God."

Second. The material chosen by divine authority by which the tangible act, as the seal evidencing the new birth, is performed, is water. This element was used by John in the wilderness as well as in various manners in the Mosaic service. The idea of its use in religious rites was not new when Christ made use of it in connection with the new birth.

Why God has chosen this simple element to be used in representing so grand a spiritual work may be in a measure comprehended by the following consideration. As in all other literal things chosen to represent spiritual designs, we have in this an element which in its physiological properties most nearly literalizes the various characteristics of the Spirit, a birth of which its use is to represent.

In the first place it has a greater solvent or cleansing power than any other natural element. By virtue of this property, water when applied causes particles of matter of unlike substances adhering to each other, to loose their power of adhesion, and are therefore easily separated. This is the property

of water that makes it so available for cleansing purposes. Bodies are plunged into it and cleansed of all foreign substances. Like it, is the spirit in its application to the soul affecting the new birth. The soul once pure and clean when it left the hand of its Creator, has in its unregenerated state, clinging to it the loathsome leprosy of sin. It is foreign to the soul, is earth-born, it is of the devil. Through faith the soul is made conscious of its condition. By repentance it languishes in sorrow and feels the deadly sting and venom of its enemy. It must be cleansed. The spirit says (Rev. 3: 20) "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and sup with him and he with me." The soul hears the voice; Through repentance the door is opened, The spirit enters, destroys the power with which sin had attached itself and removes it,— as a foreign substance from the soul. It is thus cleansed and made pure again by this new birth, born of the spirit. No literal thing can so completely represent this cleansing of the soul by the spirit as the application of *water* to the body in the act of bap-

tism.

Again, water has an elastic property. By virtue of this property when an indenture is made in it, the surface is only broken while the cause of disturbance remains in contact; immediately on its removal the water fills out to its original form. Like it is the spirit in its operation. When the life that is filled with the spirit comes in contact with the world it is liable to be pierced with the darts of the enemy, the soul is wounded and the spirit driven out, but immediately upon the removal of the cause of this spiritual disturbance the spirit resumes its place and the Christian character is rounded out so that no trace of the evil may be seen. When the spirit gains the victory for a soul in its conflict with sin, it not only takes possession of that soul, but fills it with such a marvelous beauty that no spot or wrinkle of the evil mars its visage.

Another important property of water that affords a striking resemblance to the operation of the spirit, is that of its specific heat. The specific heat of a body is the quantity of heat-energy required to produce a definite increase of temperature in a given

weight of that body. By virtue of this property, water requires the induction of more heat-energy to produce a change in temperature than any other common substance. Not unlike this is the moving power of the spirit when applied to the soul. How often the spirit strives through years with the soul before any perceptible change is made. This teaches that the work of regeneration, or the new birth, is accomplished, not in a moment of high excitement, but by a slow and steady process, indicative of permanence.

Water, when it has once received its heat-energy, is slowest to give off that heat. So with the soul that has been influenced by the spirit. However small the outward manifestations may have been there lingers through years, even in him who has renounced the faith, traces of that which once was there, and we doubt very much if the soul, which was once enlightened, can lose entirely the good impressions that were made.

Water is heated by adding the heat-energy to each individual particle of the entire quantity. This is most effectually done,

since the heated particles become light and rise, by placing the heat-energy-producing-agent beneath the water. Heat may be applied to the surface above and that part be heated and a great amount of steam produced together with no inconsiderable noise. While in the lower parts ice may be forming. Steam and noise are not sure evidences of thorough heating. A showy profession and loud shouting are not sure evidences that the soul is baptized of the spirit, but too frequently that the baptism has gone no further than to the head; for men can praise God with the lips when their hearts are far from him.

The baptism of the spirit takes hold of every part of our nature; controls our actions, our words and our thoughts. It fills us with love to God and to one another, so that every action, or thought becomes a benediction of praise to God for the Great Redemption.

Water is the main food for plants and animals; it is the great life sustainer; it not only enters in composition with the body itself but is in constant demand to replenish the system.

That which is within man and born of the spirit is represented as the "spiritual man" (Hos. 9: 7.) To be born of the spirit is to have given to this spiritual man spiritual life. "The spirit giveth life" (2 Cor. 3: 6). It is the food upon which all spiritual life exists. It is not only an element co-existing with the inner man but also in constant demand to sustain its life.

By the baptism of the spirit the soul is not only filled with the spirit of God but daily subsists, eating that spiritual meat and drinking spiritual drink from the Rock which is Christ. (1 Cor. 10: 3-4.)

Again water is the most abundant element in existence. It is found in everything, and in every place, in sea, and earth, and sky, representative of the omnipresence of the spirit. God is a spirit and he says, (Matt. 18: 20) "Where two or three are gathered together in my name there am I in the midst of them."

The Psalmist testifies (Ps. 139: 9-13) to this spirit abounding everywhere.

Many other lessons might be drawn from the characteristics of water as a most suitable element by which to represent the won-

derful operation of the spirit in the new birth.

Christ has given us the privilege of applying this element in our initiatory rite into the kingdom, or church militant, that we might be enabled to understand the nature of being born of the spirit. Besides its use as a seal to the great redemption, it is to be perpetuated, even though we may not understand the full significance of "being born of the spirit," as a constant reminder of the wonderful work to be accomplished by the baptism of the spirit, as well as a reminder of the immutable fidelity of God to carry out the promises he has made in the new covenant.

Let no one trust in the hope of redemption without this seal. Though the water of itself has no saving power, yet when consecrated, through prayer, for the baptismal rite it becomes the divinely appointed means whereby fallen man may be admitted into the presence of the Most Holy, availing himself of the Holy Spirit of God whereby he is sealed unto the day of redemption.

Third—The mode of applying the baptismal water aids in retaining the significance

of the baptism of the Spirit.

Water is used in baptism for no other purpose than to symbolize the spiritual work. Now for a thing to be a symbol it must be something which in its use compares with the thing symbolized. If its use fails to show this comparison it is not a symbol. Hence water must be so used in baptism as to maintain this comparison. A deviation from such use destroys the symbol and likewise destroys whatever benefit the symbol is intended to produce.

There are four figures in the New Testament baptism that the literal act of baptism must symbolize. These are: 1st, a *burial*, (Rom. 6:4; Col. 2:12), "Buried with him by baptism;" 2nd, a *birth*, (John 3:5), "Born of water;" 3rd, a *washing*, (Heb. 10:22), "bodies washed with pure water;" 4th, a *planting*, (Rom. 6:5), "Planted together in the likeness of his death."

These figures point with unmistakable certainty to the mode of using the water in baptism. If the sacred record contained nothing more on the subject, there could be but the one conclusion, but the fact that it does contain other evidences, both direct

and circumstantial, only augments the strength of this one conclusion.

Buried signifies—submerged, put beneath the surface.

Born signifies—a coming forth out of; “born of water” means, come forth out of water.

Washed signifies—an application of water to the entire body. “Bodies washed with pure water.”

Planted in the likeness of His death is an allusion to the bowing posture in baptism in comparison to the bowing of Christ in His death when “he bowed his head and gave up the Ghost.” [John 19:30.]

These figures require a symbol in the act of baptism that can only be represented by *immersion*. If the Master intended any other mode, or if the apostles would have derived any other meaning from His teaching, their figurative expressions in allusion to it would have been in keeping with the symbols used to represent it.

Aside from the deductions drawn from these figures there are other evidences supporting the same conclusion.

To be more explicit in our investigation

we will examine, first, immersion; second, sprinkling and pouring; third, three actions in baptism; fourth, bowing in baptism. Let the reader bear in mind that the burden of this investigation is not a search for plausible arguments in excuse for Forward Trine Immersion but to set forth the incontrovertible evidences that it was taught by Christ and the apostles, practiced by primitive Christians and is the only mode worthy of recognition at the present time.

FIRST.—IMMERSION.

Baptize is the Anglocized Greek verb, *baptizo*; translated into English it is *immerse*. It would so stand in our common Bible had it not been for the heated controversy just fifty years before its translation.

In about the year 1560 A. D. a company of English Bishops, who contended against immersion, calling it the “devil,” urged Parliament to legislate it out of the land “because it was so troublesome” [noble reason!] and substitute sprinkling for it, undertook to translate the Bible, but when they came to the word *baptizo* they saw at once that if they translated it, it would be a death

stroke to their cherished desire of having immersion legislated out of the realm, and not venturing, because of its well known meaning, to translate it with the word sprinkle they seized upon what to them was a happy thought, though a stumbling block to generations after them. It was this: not to translate the word at all but to give it an English termination and let it stand untranslated. By this means they transferred it from the Greek into the English language and thus added a new word to the English vocabulary.

In July 1604 when King James nominated fifty-four of his wisest men, forty-seven of whom responded, to prepare a new translation of the Bible, he gave them a number of rules by which they were to be governed. One of these rules was that they should follow the translation of the Bishop's Bible as closely as the original would permit; hence when they came to the word *baptizo* they followed the copy before them and simply transcribed the word into the English just as the eight Bishops had done fifty years before. This accounts for the word baptize standing in our common Bible

where the word immerse out to stand. Nevertheless the meaning is not changed, When a new word comes into our language whether it be Anglocized by termination or compounded from different foreign roots, we go to the original to determine its primary meaning.

Baptizo, among the Greeks, means to immerse, to dip. It meant that in the time of Christ as well as at present. Scores of sentences can be quoted from the Greek authors of that period, and later, where the word is used in that sense, and the stubborn fact that not one can be found wherein the word conveys the idea of sprinkle or pour throws the evidence of the Greek authors on the side of immersion.

In the Greek version of the Old Testament we find *baptizo* meaning to dip. (2nd Kings 5:14.) If it means to dip there, and all agree it does, it also means to dip in, Mat. 3:6 where the same word is again used.

When sprinkling is meant a different word, *rantizo*, is used. This word is found in Num. 9:18. This same word is used by Paul in Heb. 9:13 where the meaning is clearly sprinkling. Why did not Paul use

that word when he said, "Buried with him by baptism," (Rom. 6:4), if he meant that baptism was performed by sprinkling? The same writer would not use two words so different in meaning and expect us to take from them the same meaning.

Again, "baptizo," to immerse, is always followed by the Greek preposition *en* or *eis* which means into, while "rantizo," to sprinkle, or "echeo," to pour, is followed by *epi* which means on or upon. The mode of baptism must be such as will carry out the requirements of the language used by Divine authority in speaking of it, and it follows from the above conditions that immersion is the only mode by which this can be done.

The circumstances attending every instance of baptism recorded in the New Testament are such as permit of the rite being performed by immersion. We notice first, that when inspired men were to administer the rite of baptism they went to where there was much water. Mat. 3:5,6, Mark 1:5 and 9, John 3:23, all testify to this fact. What other purpose could have constrained them to resort to the river? Surely, if immersion was not the object, their wants could have

been supplied without the inconvenience of a journey to the river.

When it is said [John 3:23] that "John also was baptizing in Aenon, near to Salim, because there was much water there," some presume to say that he was preaching there because there was much water there for the accommodation of the camels and dromedaries upon which the people rode when they went out to hear him preach. No doubt the benevolent John was very humane even toward the dumb animals, but if that was the reason for his going to where there was "much water" the Bible does not say so, but it does say he was baptizing, not preaching, because there was much water there, and the people came and were baptized. Not a word is said to show that any man ever watered a camel there. These camels it seems did not need any water on other journeys; for the same persons who argue the "much water" in Aenon for the camels, also argue that this same John could not have baptized by immersion, when all the land of Judea, and they of Jerusalem, went out unto him and were all baptized in the river of Jordan [Mark 1:5] because there

was not water enough in the Jordan river to baptize so many by immersion. Isn't it strange that their camels didn't drink there like they did at Aenon? Strange indeed that the river that stopped the march of the army of Israel (read Joshua 3) until the Lord had done wonders, as He had done at the Red Sea, in dividing the water of the river. Strange that this river, at the particular time when John was baptizing in it, had not water enough for immersion!

The assumption is false. Let us prove it. Joshua 3:15, says: "Jordan overfloweth all his banks all the time of harvest." Harvest lasted from the middle of April to the middle of June. Six months after Christ was baptized he was at the marriage at Cana, after this he went to Capernaum and continued there not many days, (John 2:12), and the Jewish Passover was then at hand, (John 2:13.) This Passover began on the 7th of April. Counting backward from this date, adding the days he was at Capernaum, and the six months to the beginning of these days, takes it back but a short time after the close of harvest time. Add to this the time John was baptizing before Christ came to

him, and you will have him baptizing shortly after "Jordan overfloweth all his banks."

Second. Christ and inspired men went into the water and while there performed the rite. In the example of the baptism of Christ or of that of the eunuch, the circumstances were the same as would have been necessary if the baptism was performed by immersion. Where is even the shadow of an evidence that it was not so performed? Oh, you say you see pictured in books, on the Catacombs at Rome, Christ standing in the water, John on the bank pouring water on his head. Even so; has not even the devil been belied and pictured with hoofs, and horns and wings? But it is all imagination. The Bible is as silent on one as on the other.

Third. When inspired men spoke of those who were baptized, they referred to them as having their bodies washed with pure water. It was the heart, not the head, that was sprinkled; not with water but from an evil conscience. (Heb. 10:22.)

Fourth. They spoke of them as being "buried in baptism," (Col. 2:12), hidden, immersed, buried in the act of baptism.

Fifth. They spoke of them as being "born of water," (John 3:5). No symbol short of immersion can literalize this saying.

All agree that when Christ presented himself to John for baptism he waded down in to the water. True the narrative does not say how deep he waded in, and we confess that our perception is too blunt to see in that omission any evidence of sprinkling.

Naaman once waded into that same stream; the narrative does not say how deep he waded in. Is there any evidence of sprinkling in that omission? Nay, verily, but all agree that he baptized, immersed, dipped himself seven times.

The same thing is said of Christ as of Naaman only John did the baptizing, the the immersing, the dipping of Jesus and it does not say just how many times he was dipped.

Martin Luther D. D., a great reformer and founder of a sect now practicing sprinkling, no doubt looked upon that scene in Jordan quite differently from what his followers now do; for he saw in the great example an immersion and in teaching on the sub-

ject of baptism he says, "Those who are baptized should be deeply immersed. (Wilson's History of sprinkling.)

Those who sprinkle would no doubt, in fancy, see the Eunich standing in the pool and Philip on the bank pouring water on him, if the narrative did not say, "They both went down into the water."

Why all this going to the river, going to much water, going down into the water, if only a few drops were sufficient to symbolize the burial? Echo answers, why?

In no instance recorded in the New Testament is there any intimation that baptism was performed by any other mode than immersion.

Paul was immersed at Damascus by Ananias, (Acts 22: 16.) At least when he spoke of it to the Romans he said, (Chap. 6: 4.) "We are buried with him by baptism. "and to the Collossians [Chap. 2: 12.] "Buried with him in baptism." In the case of the jailer and his family there is nothing to intimate a sprinkling, but the circumstances were such as would have been necessary had it been done by immersion. Read the narrative in Acts 16: 23-34. After the earthquake the

Jailer brought Paul and Silas out of the jail. Where he took them is not stated, but in all probability it was into his private house; for they spoke the word of the Lord to him in the presence of his household. [v. 32.] Again he took them somewhere [v. 33.] and washed their stripes, and was baptized he and all his, straightway. This baptism did not take place in the jail; for he had brought them out of that [v. 30,] neither in the jailer's house; for, if they had been in his house he had taken them out before the baptism; because it is stated [v. 34] that after baptism he brought them into his house. And the narrative does not state that the baptism was in any other house. What would have been necessary in this case to administer immersion? Just what they did exactly to have gone out of the jail to some place where there was water. This they did and when the jailer, and all his, were baptized he took them into his house, set meat before them and rejoiced, believing in God with all his house.

On the Sabbath day when Lydia and her household were baptized, the apostles had gone out of the city by a river-side. (Acts

16: 13.) Here again inspired men went to the river when baptism was to be administered.

If the three thousand that were added to the Church on the day of Pentecost, were all baptized on that day, it is argued that it could not have been done by immersion. The argument is based upon two suppositions. First, That there was not sufficient water in and about Jerusalem to immerse, and second, that so many could not have been immersed in one day.

These suppositions are both false. First in Deuteronomy 8: 7, we read a description of the place, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." Did the Lord deceive his people in making this promise to them? No, the record says it is true. There was the Upper Pool, the Old Pool, the upper and lower Gihon, Siloam, Bethsaida, the sheep market, Hezekiah, and many smaller ones in and near about Jerusalem, making in all, water with a surface of about ten acres. The disciples had access to all this water on the day of Pentecost; for Luke

says they were in "favor with all the people" Acts 2: 47.

Second. A little calculation will show that the three thousand could have been baptized on that day without any difficulty. The twelve apostles were there, also the seventy who had been sent out, making eighty-two who were commissioned to baptize. The other disciples who were there may have assisted, but we will count only the eighty-two. If Peter began preaching at 9 A. M. and continued two hours, or until 11 A. M., then let them adjourn two hours for preparations, or until 1 o'clock, they then have five hours in which to do the work. Now suppose it took each one five minutes (which are four more than necessary) to baptize one person, in one hour each one would baptize twelve persons. The eighty-two would baptize nine hundred and eighty-four persons in one hour. How long would it take them to baptize three thousand? As many as nine hundred and eighty-four are contained in three thousand which is a little more than three. Hence the work would be completed between 4 and 5 o'clock.

Or suppose the twelve apostles alone did the work. If each apostle baptized one a minute, the twelve would have baptized seven hundred and twenty in one hour, and it would have taken them four hours and ten minutes to baptize three thousand. They alone, unaided by any of the disciples could have completed the work fifty minutes before the close of the Jewish day.

Is this impossible? If history is true, there have been more remarkable instances of trine immersion than this.

It is recorded that Gregory, the apostle of the Armenians baptized *twelve thousand* together, by immersion. ["Merchant—exposition on Matt. 3."]

Chrysostom, assisted by the clergy of his church, baptized *three thousand* by trine immersion, April 16, A. D. 404. ["Origin Eccles., B. 11.,"]

Wolodines, a Russian Prince, and, it is said, twenty thousand of his subjects were baptized in one day. ["Dr. J. G. King.—Rites and ceremonies."]

King Clovis, of France, and *three thousand* of his subjects were baptized by trine immersion on Christmas Day by Remigius,

Bishop of Rheims. [“Mezeray,—French History, pp. 15.”]

Every lexicographer and scholar of any note, together with all the great reformers, [including Martin Luther, John Wesley, John Calvin and Thomas Chalmers] as well as historians and noted authors, who have said a word on the subject, give their evidence in favor of immersion being the apostolic practice in Baptism.

SECOND.—SPRINKLING AND POURING.

Sprinkling and Pouring are substitutes for baptism. Now a substitute is not the real thing itself, but something used in its place. Hence sprinkling or pouring is not baptism.

We shall only give this subject a passing notice: for having once established that immersion was taught by Christ and the apostles and practiced by the early Christians, it follows that sprinkling or pouring must be an invention of men, and if so it is useless to look into the Scripture for any evidence in their support. If any one is inclined to doubt this let him take up his Bible and if he can make out one case of baptism by

sprinkling, without having in it an improbable supposition, he will have done more than any man has yet done. Or if he will find where God or Christ or any inspired man ever commanded that water alone be sprinkled upon any person or thing as a religious rite, he will have found what has escaped the notice of all the millions who have searched.

You will find a text in Isa. 52: 15 supposed to favor sprinkling, but it does not even mention water. It does not say with what he will sprinkle, or whether he will sprinkle the heart, the head, or the body. If it is the head, he might do it with dust [Job 2: 12]; for people did that in those days; but if it refers to the Christian dispensation, Paul tells us what it is that is sprinkled. (Heb. 10: 22) "Having our hearts sprinkled from an evil conscience." Bear in mind also that God is to do this sprinkling, and there is not even a hint in that text, that any servant of his is to sprinkle *water* or anything else.

INTRODUCTION OF SPRINKLING.

Sprinkling was made a substitute for bap-

tism, immersion, about the beginning of the third century but then only for sick persons. It was first sanctioned by an exiled Catholic Pope, Stephen II in 753 A. D., In 1311, the council at Ravenna made it legal, but it was not practiced in ordinary cases until about the middle of the sixteenth century, when John Calvin, founder of Presbyterianism, publicly proclaimed it to be as good as immersion, and that the church had a right to change to it.

It was gradually introduced into the church. It grew out of the ancient Pagan custom of *Infant Lustration* which was an article of Pagan mythology extended not only to men and women but to books, furniture, beds, cattle, gardens, fields, in short anything and everything supposed to be liable to contamination with evil. The water used by Pagan priests, carried about and sold by them was called Holy Water, and they declared that by it they could bind the devil when he rioted in the wind or in any way sought to injure either life or property of any sort.

In Rome the male child was sprinkled (lustrated) on the ninth day after its birth;

the female on the eighth day. In Greece the infants were sprinkled on the fifth day. It was sometimes done at home. Feasts were made and the child was named. In many respects the occasion and ceremony were so nearly like that now common among some Christians, that, save for the substituting of christian names, the Christian rite could scarcely be distinguished from it. It found a place and sanction among Christians in the following way: As the Catholic Church spread out and, by conquest and otherwise, gained dominion over heathen countries, in order to bring the heathens more easily and willingly under the Popish yoke, the church from time to time granted these subjugated people much indulgence in many of their heathen rites, permitting them to be practiced as a part of their religion.

Among the rites thus admitted was that of *Infant Lustration*, which to the pagans signified very nearly what they were taught that baptism did to the Christian. So similar were the two rites in their nature (however not in form) that it was not long until the church, compromising with the pagan

said, "It is sufficient for baptism." By and by men began to think that whatever was *sufficient for baptism was baptism*, and to-day many Christians, both Catholic and Protestant, go on practicing a rite, very similar to the ancient pagan rite, and call it Christian baptism though the Scripture gives no inference or shadow of a sanction to such a practice.

The practice was first sanctioned as valid baptism for those who were sick and unable to be immersed, but finally it was made valid for all, both infants and adults either sick or well.

Let it be remembered that the Roman Catholic Church and not Jesus Christ is the authority you admit and obey when practicing sprinkling for baptism, and that it had its origin in the inexplicable mysteries of an ancient pagan mythology.

THIRD.—THREE ACTIONS IN BAPTISM.

The authority we have for baptizing is found in the great commission Matt. 18: 19, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.' In

obeying this as well as any other command of Christ we do it in the name of the Lord Jesus Christ, that is, by the authority he has given us. In this sense in a special manner does the minister of the Gospel perform those rites and ceremonies which affect the relationship or office of others.

Doing an act in the name (by the authority) of Jesus Christ is altogether different from the result of the act which places the recipient *into* the name of Jesus Christ. The apostles did their works of healing by this authority (Acts 3: 6.) By this authority the apostles baptized on the day of Pentecost. (Acts 2: 38.) Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." His command, that they be baptized in the name [by the authority] of Jesus Christ, was very significant at that time. There were no doubt very many from among the multitudes of John's converts who still clung to his baptism and preferred to baptize by his authority rather than by that of Jesus Christ. Hence Peter not only makes the statement

that a baptism by the authority of Jesus Christ will effect the remission of sins, but adds a promise that they shall also receive the Holy Ghost, a thing that was not offered under John's baptism.

When we inquire how this baptism is to be performed, we find, by the New Testament language, the symbolic significance of its signs, as a burial, a birth, a washing, etc.; and by the instances of apostolic practice, that the evidences of its being an immersion in water are conclusive.

This is taught in the New Testament apart from the language of the commission. But that the *practice* might be distinctively that of the New Covenant, and that it might symbolize the new, threefold relation, viz., that of being in the Father, and in the Son, and in the Holy Ghost, in which the Christian economy places man to God, the mode of immersion was given in this last great world-evangelizing commission, directly by the Master himself.

From the commission we learn that there are three names into each of which we are to baptize. These three names are three personalities representing three powers,

which when exercised upon man become to him three graces. These three constitute the "one God," God the Father, God the Son, God the Holy Ghost. A baptism into each of these graces bestowed by these distinct personalities constitute the "one baptism."

To be baptized "into the name of the Father" (R. V.) means baptized into the Father, which act places the person in the Father. 1 Thess. 1: 1. Likewise to be baptized into the name of the Son, places the baptized one in the Son. 1 Cor. 1: 2. The same is true of being baptized into the name of the Holy Ghost. Rom. 8: 9.

The baptized believer is in the Father, and in the Son, and in the Holy Ghost.

A baptism that places a person into each of these separate personalities requires as many actions as there are separate persons. If there was but one person it would require but one act. If there were two persons it would require two acts. There being three persons it requires three acts.

At the baptism of Christ these three persons of the trinity were distinctly represented apart from each other. The Son was

baptized. The Father spoke from heaven. The Holy Ghost descended upon the Son. That there are three persons constituting the one Triune God, there can be no dispute. In the commission these same three powers are equally distinct. It is into the blessings, favor, or grace imparted by each of these that the believer is baptized. They are inseparable in their work of redemption, but not so as to destroy the personality of the office or work of each as individually performed toward man in the work of Redemption.

The work of the Father is that of love, bringing to the earth blessings boundless, and mercies more than tongue can tell. "God so loved the world that He gave His only begotten Son." The work of the Son accomplished in the atonement releases the soul from the fetters of sin and provides an entrance into the realms of glorified life eternal. He died that sinners might live. The work of the Holy Spirit is that of illuminating the heart, causing it to appreciate the love of God and the marvelous work of the Son in purchasing our redemption. These works are the separate graces

of each of the personalities of the ONE GOD.

To be baptized into the name of the Father is to be inducted into the fullness and efficacy of the power of the Father exerted toward man for his redemption. To be baptized into the name of the Son is to be placed into such relation to his peculiar work that the atonement may be made available for the salvation of the soul. To be baptized into the name of the Holy Spirit is to be placed under his guidance so that the "unction from on high" may influence the soul and lead it into life everlasting.

The one baptism to symbolize the induction into each of these separate powers, requires in it three immersions. We do not have a trine baptism but a trine immersion. Baptism is the name by which the rite, composed of three immersions, is known.

Baptisma, the Greek noun, is used twenty-two times in the New Testament. In the English it is rendered *baptism*. In each instance it is the name applied to an act of submerging without any reference to how many times the action may be repeated.

Bapto, from which we get baptizo, is found three times in the New Testament. It is found in Luke 16:24; "that he may dip the tip", etc; in John 13:26; "shall give a sop when I have dipped it;" in Rev. 19:13; "a vesture dipped in blood."

In neither instance is it used in reference to Christian baptism, but in each instance the action is clearly a single immersion. The word is used many times in the Greek translation of the Old Testament with the same meaning. Now the fact is very significant that in the Greek translation of the Old Testament where repeated action is intended the word baptizo, a form of bapto, is used. This occurs but once, and in this instance it is clear that the action was to be repeated, and directions were given as to the exact number of times it was to be repeated. The case is that of Naaman dipping himself seven times in Jordan. 2 Kings 5:14.

By this it appears that baptizo, is the form of the word used when repeated action is intended, and bapto when but one action is intended.

In the New Testament baptizo is used eighty times, and every time in reference to

Christian baptism. The conclusion is therefore drawn from the fact that this frequentative form of the word is used in reference to immersion when in performing a rite, the act of immersion was to be repeated. This being true, it follows (since every reference to Christian baptism in the New Testament uses the frequentative form when the word is used at all) that Christian baptism requires more than a single immersion.

The word "baptizo" (baptize) does not imply how many times the action is to be repeated. Naaman needed to be told the number of times he was to repeat the act.

We go to the commission to determine the number of times the act must be repeated in performing Christian baptism. Jesus says that we shall baptize (immerse) them "into the name of the Father"—that is one; "and of the Son"—that is another; "and of the Holy Ghost"—that is another, making in all three immersions in completing, according to the formula, the "one baptism."

It does not require any imagination or super-common reasoning powers to grasp the idea of three immersions, constituting one baptism. Ex. The bread and cup consti-

tute but one communion yet it is administered in two acts.

A grammatical analysis of the formula, supplying the elliptical omissions, will clearly set forth that three actions are required to carry out the command it gives.

Suppose I place on a tray before you three cups of paint, red, yellow, and green. I want my pencil painted with the paint in each of those cups and I say to you, *Dip the pencil into the cup of the red paint, and of the yellow paint, and of the green paint.* How will you do it?

You may take your own opinion and say, because I want my pencil painted only once, but with an application of each of the three kinds of paint, you will just mix them all together in one cup and dip the pencil once into that. True, that is the way to paint a pencil, but you will admit it is not the way I told you to do it. Here is a parallel. God in the plan of redemption, by the words of His Son, has set before us the Father, the Son, and the Holy Ghost. Sinful men are in the world.....God wants you to baptize them and He says to you, in the words of the formula, *baptize them into the name of*

the Father, and of the Son, and of the Holy Ghost. How will you do it?

You may take your own opinion, and say, because there is to be but one baptism, but into the graces of all of them, you will take them all together as one and immerse into them once. This may satisfy your opinion, but it is not the way God told you to do it.

God's grace to man, which is in form a government, is in three branches: First, the Father is the Supreme Head and Law-Maker. I Cor. 11: 3; John 14: 24.

Second, the Son is the Law-giver, Redeemer, Savior. Matt. 1:21; Gal. 3:13; 4:5.

Third, the Holy Ghost is the Reprover, comforter, Witness, and Seal. John 16:7-11; Acts 5: 32; Eph. 4: 30.

He who enters into the Covenant with God is baptized into each of these three, and thereby takes upon himself a relationship with each, according to their respective offices. The act of entering into the three branches of the one government is the "one baptism" performed by three immersions.

History says that single immersion was introduced by Eunomius in the fourth century. The very fact that very many historians

speak of a change having been made at various times and places, and single immersion *introduced* is evidence that it was not the primitive practice.

On the other hand no such history is recorded concerning any change having been made from any other mode to trine immersion, and since the vast majority of immersionists, even to this day, practice trine immersion, where did they get it if no change was made to it, from any other mode?

When a principle or a practice of any institution has been as long standing as the institution itself, historians seldom make special mention of that principle or practice until it is violated, and even then they elaborate more upon the change than upon the principle itself. This is verified by the practice of the most noted historians of the present and past ages.

If we contradict the voice of historians in the matter of baptism, then must we lay down our confidence in them, in all other matters of religion as well as civil legislation and practice, and declare the record to be a myth. This we cannot do.

When the Sacred Scriptures teach a truth,

and the learned of all ages agree that they teach it, and when history repeatedly records that men at various times perverted this truth, and introduced other modes of worship, what more evidence does any one want to corroborate the everlasting truth that the door into the church of God is a baptism in three immersions. Verily, "if sufficient proof is not enough more will not suffice."

FOURTH.—BOWING IN BAPTISM.

The essential in every symbol is its likeness to the thing it represents.

The mode of baptism to represent a burial, a birth, a washing, is without doubt, immersion. Paul refers to it also as a planting, (Rom. 6:5), "Planted together in the likeness of his death." This is the key to the posture in baptism. "Planted in the likeness of his death," signifies baptized in the likeness of his death. No reference is made in this to the number of the actions, but alone to the posture while the acts are being performed. For an act to be performed like another act does not necessitate its being performed the same number of times. For

example, the clock strikes the hour of ten. It strikes ten times. The action is the same as when it struck the hour of one. Christ died but once and performed the significant act but one time.

But this is no argument in favor of only one immersion in baptism; for the likeness is not in the *number* of actions, but in the *manner* or mode of action.

It will be noticed that the apostle makes no comparison, and points out no similarity between the mode of action in our baptismal burial and that of the burial of Christ. "Buried with him in baptism," "Buried with him by baptism," are direct allusions to the mode of baptism, by immersion, because that mode is a burial. The expressions are neither similes nor metaphors. They do not express literal baptism as being *like* anything else, or as being anything which it literally is not.

These burials are alike in that they are both burials, though Christ's was in a tomb and ours in water. They are alike in that both are the result of a death, though that of Christ was a physical death while that of ours is spiritual. Christ's burial was the

result of his physical death; the spirit had parted from the body and in a literal sense he had died to the world.

Our burial, in water, is the result of a spiritual death to the evil propensities of this life. We have died to sin. (Rom. 6:2). Paul says, (Rom. 6:3), "Know ye not that so many of us as were baptized into Jesus Christ (into the Son) were baptized into his death." When Christ was crucified he passed into a state of death or inactivity with reference to the sphere in which he formerly moved, and was buried in the sepulcher as a result of this death.

Our old man (carnal propensities,) is crucified that the body of sin might be destroyed, [v 6], that is, as was the body of Christ in which he formerly had his being, put into a state of death, so is the body of sin, in which we formerly had our spiritual being, put into a state of death, or inactivity with reference to the former state in which we moved, and we are buried in baptism as a result of this death.

From this state of death into which Christ had been put, he was raised up "by the glory of the Father," [v 4], and placed into

a condition of life everlasting. [v 9].

“Like as Christ was raised up” (verse 4), that is from a state of death unto a new state of life, “even so we also should walk in newness of life.” As Christ came forth from the tomb, and walked in a new and glorified sphere, so we coming forth from our baptismal burial, wherein we were in a state of death, we pass from death unto life. Paul says, “if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Now it must be remembered that an act is not similar to a condition, and that a figure of speech cannot be constructed with an action for one member of the comparison, and a condition for the other. It will be noticed that in the comparisons which we have pointed out, they each have either actions or conditions for both members of the comparison.

In the above scripture, Paul speaks of a planting, which is something done, an action performed. He says it is done, the action is performed, in the likeness of Christ's death. To be done in the likeness of anything con-

nected with his death, it must have been in likeness to the *acts* performed by him in his death. Not in his being nailed to the cross; for he did not do that. Not in his side being pierced; for he did not do that. Not in tasting the vinegar; for that was imposed upon him by others.

We look to the narrative to see what he did. John 19: 30, "He bowed his head and gave up the Ghost." These are the actions performed in his death. "We are planted," that is, the actions are performed, in the likeness of these acts in his death.

There were two acts performed by him in his death. One literal, the other spiritual.

First. The literal, "He bowed his head."

Second. The spiritual, "He gave up the Ghost." The planting referred to is not these acts, but it is to be performed like these acts were performed.

The planting is the baptism, or the immersing into water:

First. He bowed his head when he went into death. We are baptized into a similar death (Rom. 6: 3.) We bow our heads in the act of immersion, going into death in the

likeness of Christ's bodily act when he went into death.

Second. He gave up the Ghost. That is, he parted with life, the thing that identified him with the condition in which he had existed. We do a similar spiritual act; we part with our allegiance to that which identified us with the carnal things of the former condition of our existence.

But you say Christ bowed his head but once, and passed into but one death. True, and he gave up the Ghost but once. So we bow but once and pass into death relative to Satan as our supreme head, severing allegiance to his authority; we rise from this one act done in the likeness of Christ's death, which signified death to the dominion of Satan, to walk in a new life in the Father. 1 Thess. 1: 1.

So we bow but once in the act of death to all service to Satan, renouncing the authority of his mandates; from this act we rise, being in the Son. 1 Cor. 1: 2.

So we bow but once in the act of our death to the spirit of evil, severing the soul from its influence, we rise from that act to walk in the fulness of the Godhead, which

fulness was manifested, bodily in Christ, for our instruction. We are now in the Holy Ghost. Rom. 8: 9.

The scriptures do not teach that we are buried in baptism like Christ was *buried* in the tomb; but buried with him, that is, Christ was buried and we are buried. The only likeness is, that they both are burials.

But this likeness does not imply that the action in performing these burials must be similar. The fact that two persons occupy like states or positions is not proof that they entered into the positions in the same way. For example, you and I may be in the same city, but we may have entered by quite different methods. You may have ridden, sitting in a carriage; I may have walked.

Two persons may be buried in quite different postures. One may be laid on his back, the other may be placed in a kneeling posture; yet both are buried. The fact that Christ in his burial, was laid on his back, in the tomb, does not at all imply that we must be laid on our backs in the water in which we are buried in baptism; for the scripture does not teach any such likeness.

There is no law, but that of custom, reg-

ulating in what posture a person shall be buried. But suppose the law of our country said that when a person dies he shall be buried in the likeness of the posture in which he died. Then we would have a rule to follow, and persons would be buried in very different postures. Now the divine law concerning baptism has such a rule. It is pointed out by the apostle Paul; he speaks of the burial in baptism as a planting, and says that it is done in the likeness of Christ's death. How did he die? Turn to the record in John 19: 30 and read: "and he bowed his head and gave up the Ghost."

This is the divine arrangement for our baptismal burial, and Paul says (Rom. 6:5) if it has been done in this way, "if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Paul makes the likeness an essential to obtaining the very desirable likeness that is to follow, namely, the resurrected state.

If, then, in our baptism we bow in likeness of his bowing in death, and have given up our former life of sin, we may obtain this resurrected likeness with him. It should be noticed that no likeness is expressed in the

act of our coming from our burial in baptism, and in the act of Christ coming from the tomb. The likeness is in the *state* into which we have entered, and not in the act of entering.

It is argued that in the same manner in which Christ arose from the tomb, we should arise from baptism. But no such inference is warranted by the scriptures.

The inference is based upon the supposition that Christ arose face forward from his supine position in the tomb and went forward into the resurrected state. That he went face forward from the tomb, just as one walks from the water after baptism, is altogether worthy of belief. But the supposed mode of his rising to a standing posture is altogether doubtful.

Would it not be more in keeping with the general practice of men in rising from a reclining position, to suppose that he rose similar to one who rises from a kneeling posture. Is not that a position generally taken by any one in rising from a supine posture? Most assuredly, a few observations will convince you.

If the inference can be drawn from the

scripture that our rising from baptism should be in the likeness of Christ's rising and coming from the tomb, it is very clear that that rising is, in all essential points, minutely reenacted by the person who rises from a baptism in which he bowed in a kneeling posture. But we repeat that the scripture does not warrant an adherence to any likeness in the mode of Christ's rising.

The bodily action in baptism is one of deep humility, expressive of entering into a death to the pride and vanity of life, which we hide in the burial of baptism, having the promise that we may arise, being in the Father, and in the Son, and in the Holy Ghost, walking in a new life.

Ordinances of the New Testament are forms of worship. Baptism being an ordinance it is therefore a form of worship. If we look into the scripture we will find that no act of worship was ever rendered to God, by inspired men, by falling upon their backs. But on the other hand, the universal practice has been that of bowing. The Psalmist said, "O come let us worship and bow down; let us kneel before the Lord our Maker. Ps. 95: 6.

Paul to the Philippians said, "At the name of Jesus every knee shall bow." Phil. 2: 10.

We need only to refer to Abraham, Gen. 18: 2; Jacob, Gen. 33: 3; Israel, Ex. 4: 31; Daniel, 6: 10; Peter, Acts 9: 40; Stephen, Acts 7: 60; Paul and the elders from Ephesus kneeled on the seashore and prayed, Acts 20: 36; and the Master himself on the Mount of Olives, Luke 22: 41; for evidence that the practice was that of bowing.

There are instances of falling backward recorded in the Bible, but they are not such as we desire to imitate. For example, the soldiers who came out to take Christ, went backward and fell to the ground. John 18:6.

Another instance is that of Eli, a man who had been judge in Israel forty years. He fell backward and the result was fatal—he broke his neck. 1 Sam. 4: 18.

Historical Chart Showing TRIUNE IMMERSION through the First Five Centuries.

	1ST CENTURY					2ND CENTURY					3RD CENTURY					4TH CENTURY					5TH CENTURY				
	20	40	60	80	100	120	140	160	180	200	220	240	260	280	300	320	340	360	380	400	420	440	460	480	500
JESUS CHRIST.....			33																						
JOHN.....						100																			
THE DIDACHE.....			70-90	80																					
POLYCARP.....								166																	
JUSTIN MARTYR.....				100				145			220														
CLEMENT.....						140				220															
TERTULLIAN.....						160				220															
MONULUS.....						200				260															
APOSTOLIC CANONS.....						200																			
CYRIL.....										315										386					
JEROME.....										331											420				
CHRYSOSTOM.....											347										407				
AUGUSTINE.....											354										430				
THEODORET.....																			373						
RITUALS.....																						458			
																									633

EXPLANATION:—The heavy lines indicate the period through which the persons named lived and taught. The figures to the left and right of these lines indicate the date of the birth and death of these persons as near as it can be ascertained. Rituals from the Council of Nicea, 325, to that of Pavia, 633.

HISTORICAL QUOTATIONS.

JESUS CHRIST. We place the words of Jesus at the head of this list of Quotations, because in them we have the original authority. "*Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.*"—Matt. 28: 19.

This is the only baptism that Jesus ever taught and His disciples were taught to observe it and also to teach it to every creature in all the world. JOHN, an apostle of Christ, undoubtedly received this teaching and imparted it to others. POLYCARP, a pupil under the instruction of John, received this baptism and practiced it throughout his long and useful career as Bishop of the church of Smyrna, remaining faithful until released from earth by his martyrdom, 166 A. D.

JUSTIN MARTYR, (b.100; d.165.) "Then we bring them to a place where there is water and they are baptized by the same mode of baptism by which we were baptized; for

they are washed in the water in the name of God the Father, Lord of all things; and of the Savior Jesus Christ; and of the Holy Spirit."—*Justin Martyr*, Apology II, Section 79.

CLEMENT, (b. 150, d. 220.) "Ye were conducted to the bath just as Christ was carried to the grave and were thrice immersed to signify the three days of Christ's burial."—*Wiberg on Baptism*, p. 228.

TERTULLIAN, (b. 160, d. 220.) "For we are immersed not once but thrice, at the naming of every person of the Trinity."—*De Bapt*, chap. 1.

MONULUS, (b. 200, d. 260.) "The true doctrine of our holy mother, the General Church, hath always, my brethren, been with us, and doth yet abide with us, especially in the doctrine of Baptism and the trine immersion wherewith it is celebrated."—*Works of Cyprian*, Part I, p. 240.

CYRIL, (b. 315, d. 386.) "You made the saving confession and descended thrice into the water."—*Catech*, V, *Mystag II*, n. l. iv.

JEROME, (b. 331, d. 420.) "We are thrice dipped in water."—*On Eph*. 4: 5-6.

CHRYSOSTOM, [b. 347, d. 407.] "Christ

delivered to his disciples one baptism in three immersions."—*Quinter & McConnell*, p. 28.

ST. AUGUSTINE, [b. Nov. 13, 354, d. 430.] "For rightly we are thrice dipped who have received baptism in the name of the Trinity."

THEODORET, [b. 373, d. 458.] "He, Eunomius, subverted the law of holy baptism, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ."—*Quoted by Chrystal*.

THE DIDACHE, written probably by Bishop Simon as early as 70 or 80 A. D.

1. "Now concerning baptism, baptize thus; having taught all these things, baptize ye into the name of the Father, and the Son, and the Holy Ghost in living water."

2. "And if thou has not living water, baptize into other water, and if thou canst not in cold, then in warm.

3. "But if thou hast neither, pour[water] thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost."—*Didache*, ch. 7, vs. 1-3.

APOSTOLIC CANONS, written about the year, 200 A. D. If any Bishop or Presbyter

do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposited; for the Lord did not say 'Baptize into my death,' but, 'Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Do ye, therefore, O Bishops, immerse thrice into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit.'" *Quinter and McConnell*, p. 114.



PART II.

CHRISTIAN FELLOWSHIP.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.”—1st John 1:3.

CHAPTER I.—WASHING THE SAINT’S FEET.

“Ye call me Master, Lord,
'Tis well; for so I am.
In washing one another’s feet
Ye do as I have done to you.”
—John 13:13, 14.

IN all the Lord’s appointed ways we walk by precepts and examples. We are traveling on our heavenly pilgrimage. The path lies through this wilderness of sin, wherein oft-times the serpent’s hiss is heard while seeking to sink its venomous fangs deep into the soul’s vitality. Rocks are

protruding by the uneven way and thorns encompass us on every side. But walking in fellowship with kindred spirits and with Him who has triumphed over all these difficulties, there is found the needed protection and support. In "observing all things," the promise is, "I am with you always, even unto the end of the World."—Matt. 18:20.

The ordinances by which this fellowship is symbolized, are highly significant, each for its special purpose and in its proper place.

Passing up the line of duties, each of which stands for our acceptance as a special privilege, the *believer* who has also become a *doer*, finds himself in the midst of certain spiritual wants. Significant of their being supplied and aiding in the same, are the ordinances of the house of God.

Having performed the initiatory ordinance of baptism, symbolizing the washing of regeneration, the spiritual cleansing, the believer has entered into fellowship with Christ and his people, and is upon his heavenly pilgrimage. Such persons the Master addressed when he said, "He that is washed, (baptized, cleansed with the washing of

water by the word, Eph. 5:26), needeth not save (except) to wash his feet." John 13:10.

This latter requirement, like the former, was one of the many common things Christ chose from the customs of the people with which to represent and perpetuate a spiritual truth. The washing of the body with water at the beginning of the Christian's pilgrimage, was easily understood by the Jews; for they often bathed their bodies for sanitary purposes, and, when they were taught, they could readily understand how this represented a spiritual cleansing. So in the latter ordinance, that of footwashing; for, when they had bathed and cleansed their bodies in the pool, they walked from the pool to their homes. On the way their feet became unclean by contact with the dust, and to be wholly clean they must now wash them. How significant the language of Christ, "he that is washed needeth not save to wash his feet." The pilgrim going from his baptismal washing to his heavenly home passes through this wilderness of sin, and comes in contact with the pollutions of its sins.

Christ comes to the rescue and with this

ordinance symbolizes the washing away of these minor evils. "We have an advocate with the Father."

We may call this the "neglected ordinance," since such a large portion of the Christian world has set it aside as one of the non-essentials of the teachings of Christ.

Paul refers to the Christian life as a race, and sets before us that, in the running of which, there is a sin "which doth so easily beset us." (Heb. 12: 1.)

We know of nothing more agreeable to the one who desires to shirk from a menial service than an excuse based upon the plea that it is not essential. The desire to escape a humiliating service "doth easily beset us."

Paul says "it is a sin and we should lay it aside and run with patience the race set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 2,)

All are agreed that Christ is the author of our faith, and all are willing to accept him in all things as the rightful one to whom to look as the author of faith, but we differ when it comes to allowing him to be the finisher.

You believe that Christ says to the disciples "ye ought to wash one another's feet." (John 13: 14.) You believe you are one of his disciples. Christ is the author of your faith, you have accepted him, you know his sayings and this is one of them. Now go a step farther for you want to be happy, and let him finish your faith. He says (v 17) "If ye know these things" (and you do) "happy are ye if ye do them." But some one says "feet washing" as a church ordinance is not essential because it was only an ancient custom.

"It belongs to the entertaining of strangers and it should be done in our homes."

Yes this is the way your faith, of which Christ is the author, is finished. Who finished it that way, Christ or your opinion? Certainly it was your opinion, for Christ says nothing about "ancient custom" "entertaining strangers" or that "it should be done in our homes."

Now opinion is a dangerous thing with which to finish faith. It is robbing Christ of his rightful authority and making our judgment of more effect than his command.

Naaman tried that when Elisha sent a

messenger and told him to go and wash himself seven times in Jordan and he would be healed of his leprosy; he got mad and gave vent to his opinion and said, "Behold I thought," etc.—see, his opinion troubled him,—“are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel?”

The author of his faith was in the prophet but he wanted to finish it himself. He found the cure, however, in letting the prophet be the finisher. (2 Kings 5.)

Another example is that of Saul when he was sent to slay the Amalekites. (1 Sam. 15: 3.) The command was, “slay all of them both man and beast,” but while he was doing it, he saw some fine cattle and some fine sheep, and he conceived the idea—his opinion against God’s command—of sparing them to take home and offer a sacrifice to God with them.

A good intention it was indeed, but God’s command was violated, and Saul suffered the penalty for his opinion. “Because thou hast rejected the word of the Lord, He has rejected thee from being king.” (v. 23.)

But has not every one a right to his opin-

ion? Yes, but you have no right to ask another to agree with you or to act upon it in opposition to God's command. When you say a thing is your opinion, you admit that you have no proof, for when you have the proof for anything, there is no longer any room for an opinion; the thing is then a fact in real existence.

Saul was not punished for his opinion, but for making it the criterion, governing his actions.

By faith Christ has us as clay in the hands of the potter, to finish our character and conduct.

If the feetwashing that Christ engaged in with his disciples was only the result of an ancient custom, Peter was very ignorant of that custom, for Christ said to him, "What I do thou knowest not now, but thou shalt know hereafter." (John 13: 7.) It is not at all probable that a custom so prevalent would be entirely a new thing to one of the experience of Peter.

It is argued further by those who have rejected it as a Christian rite, that it was a custom prevalent among the early Christians and others of that time, because they made

long journeys *on foot*, wearing sandals. But those same persons in arguing for a certain rite which they call Baptism, will tell you that "John was baptizing in Aenon near to Salem because there was much water there," (John 3: 23.) to accommodate the camels and dromedaries *on which the people rode* in their journey to where John was preaching. Thus they change their opinion on the mode of travel to suit the case in question, "so easily doth the sin beset."

Another says, Christ only taught a lesson of humility, and since we know the lesson we need not engage any longer in the practice to establish the principle. But this again is all opinion. No inspired man has ever said so. But suppose they did and it is intended to teach the principle of an humble equality among brethren. How well have the various denominations learned the lesson?

In many of the churches, especially in the cities, where it is neglected, we find them divided in classes. There is the poor man's church, another for the middle, and another for the upper class, all of the same denomination. What has become of the principle

of humble equality among those brethren?

Again, does not the mathematician solve his problems over and over that he may continue to have the principle established? Or what father does not continue to exercise his son in lessons of obedience, though he has learned them long ago?

Another says, it is not a church ordinance because it was given to the disciples before the day of Pentecost.

By the same argument, then, we will set aside as non-essential the Communion and the Lord's Supper, because they were instituted in the same night. So also is all the teaching of Christ. But they tell us, that when the Holy Ghost was given He brought to the memory of the disciples all those things that Christ desired them to do and teach, and no one but John mentioned this feetwashing.

They thus make the teaching of Christ of no effect, unless it was sanctioned by the apostles after the day of Pentecost, but Paul (Heb. 12: 2) says we should look to Christ "the author and finisher of our faith." But if it be necessary that the apostles should sanction a command or example of Christ in

order to make it binding upon us we have the testimony of Paul on this subject.

In writing to Timothy (1 Tim. 5: 9-10) concerning a certain widow who was to be admitted into the charity of the church, he lays down the requirements upon which she may be admitted, among them are these: "If she have lodged strangers;" "If she have washed the saints' feet." Here it is plainly seen that the footwashing referred to is not a part of entertaining strangers.

If custom made it the duty of any one, in entertaining strangers, to provide water and wash their feet, certainly that is included in "if she have lodged strangers;" but this was not enough, she was not only to have entertained strangers in the ordinary way, giving them shelter and food and water for their feet, but she was to have washed the *saint's* feet, an entirely different thing.

This expression of Paul's is incontrovertible evidence that the early Christians had among them the practice of feet washing.

That it is so seldom referred to in the epistolary writings, is only stronger evidence that it prevailed throughout the churches so inviolate, that there was no occasion for the

apostles to urge its continuance or criticise its abuse.

There may have been some individuals who, like Peter, said, "Thou shalt never wash my feet," (John 13: 8) but Jesus said to him, "If I wash thee not, thou hast no part with me." So likewise the church in Paul's time made it a requirement to good standing in the church, as shown in the case of the widow.

We have now discussed the subject defensively, we have done so that the fallacy of every objection may be seen before entering upon the arguments drawn from the teaching of Christ and the apostles.

Read the thirteenth chapter of John to the end of the seventeenth verse, and you will have the narrative of its institution as recorded by one who witnessed it.

Every child of God rejoices in every means that Christ has employed to aid him in securing the benefits of the Great Redemption.

The first reason we will offer that it should be practiced in all the churches is, that Christ gave in connection with this institution all the essentials to establishing it

as a religious ordinance.

First, the *example*; second, the *command*; third, the *penalty* for disobedience; fourth, the *promise* to those who obeyed. More than this cannot be said of any other ordinance. The example alone is sufficient evidence that it was intended as a religious rite.

The circumstances attending it are sufficient to disqualify the supposition that it was practiced in keeping with the ancient custom, for some of them who engaged had not been on a journey but had been in the place during the preceding day. They had not come to the place to lodge during the night, for after they had washed feet, eaten the supper, broken the bread of communion and sung a hymn, they went out unto the Mount of Olives. Nothing in it similar to the ancient custom and that is why Peter did not understand it.

But even if it had been an ancient custom, that affords no excuse for not observing it now, since Christ has given in addition to the example, the command, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should

do as I have done to you." If because the inspired writers, all except John and Paul, are silent on this, is to be taken as evidence that they did not practice it, then they never heeded this command, or did what Christ said they ought to do.

We cannot charge them with such negligence, but from Paul's writing to Timothy concerning the widow, it is sure that they did remember and observe it.

Again they did not obey the great commission, (Mat. 28:19-20), if in their evangelistic work they failed to teach this doctrine, for in that commission Christ said to them, "Go ye therefore and teach all nations baptizing them, etc., teaching them to observe all things, whatsoever I have commanded you." It cannot therefore be argued that this command to wash feet was given for the apostles only to observe, for He says they shall "teach all nations to observe all things that they were commanded to observe."

This being one of the things they were commanded to do, all nations who are made disciples are commanded to do the same thing.

Another dodge that some, "whom the sin doth easily beset," resort to is this: They say it is not a command, for Christ did not say, ye must do it, but their objection only shows that they do not understand the English language, and have no knowledge whatever of the original from which the word *ought* is translated; the word is *ophiletete* from the root *ophilo*, which signifies, *one bound*. Martin Luther translated it with the German *solt* which in English is *must*. Ought is everywhere defined as signifying an obligation to perform, as, for example, every man ought to pay his debts, and if he can, he should do so. Should is the past potential of shall, denoting necessity. Hence Christ has said, "it is necessary that ye do as I have done to you."—John 13:15.

But why quibble about the manner of the expression. It is evident that Christ desired his disciples to do the thing for which he had set them an example. Is it not enough for us to know his will, or must we like dumb driven cattle, be scourged into doing his will?

That it is very necessary for the disciples to submit to the rite we learn from the Mas-

ter's language to Peter, "If I wash thee not, thou hast no part with me."

The ban of excommunication was about to be pronounced when Peter yielded, and from the explanation that followed his speech we learn still more about the rite. Peter now wanted a thorough cleansing, not only his feet but his hands and his head, but Christ said, "He that is washed, (bathed in baptism, from *lano* to bathe the whole body), needeth not save (except) to wash, (nipsasthai, from *nipto* to wash a part of the body), his feet."

Here we learn that it is the baptized believer and not the stranger who may enter your house that needs to engage in this washing. Feet washing belongs to the "all things" that Jesus said the Holy Ghost would bring to their remembrance. John 14:26. Jesus said, John 13:17, "If ye know these things, happy are ye if ye do them." Throughout his Word the promises are based upon the knowing and doing his will. [Mat. 7:21, Luke 6:47, James 1:22.]

In this particular instance the promise is happiness, the condition, if we know the thing and do it. Happiness is a pleasing

state of mental excitement stimulated by bodily exercise or by anticipation of a future good. In either case the cause is a present stimulus. No one enjoys the fullness of pleasure by simply knowing the condition by which it is obtained. If the invalid knows that a certain kind of exercise will benefit his health and bring him pleasure, he may be some the happier by having discovered that knowledge, but unless he engages in the exercise, his happiness will soon vanish.

Though we may know the object of the example of Christ, and it may awaken a degree of happiness, yet it is only in anticipation of the real, and unless we engage in that which brings the real. our happiness will soon vanish.

We may say we are happy in Christ without obeying his commands, but how do we know we are? We may deceive ourselves. Jas. 1: 22.

It is like when the infidel says, "I know that I know God, for I have read His Word and am familiar with all his doctrines." But the infidel deceives himself, for John in his first epistle, chapter two, verse three,

says, "We know that we know him if we keep his commandments."

Christ says, we are happy if we do his sayings. The only evidence that any one can have that he is a Christian is, that he has followed Christ. The only proof that a Christian can have that his happiness is genuine is, that he has done the thing by virtue of which Christ says he is happy. Whatever, then, may have been the design of the Master in this humble act, we will follow him, for "He doeth all things well," and trust with an unfaltering faith in His Word that we may have a part in the Great Redemption, and at last go up to eternity's threshold saying, "Master, we have done thy will."

CHAPTER II.—THE LORD'S SUPPER.

A Brotherhood of Christians constitutes the Church of God, and each individual member, by whatever name he may be known, is a child of God having been redeemed through the merits of the great atonement. To be a member of this Brotherhood, requires that we be a brother to every other member and to Christ. Individuals are made Brothers by reason of a spiritual acquiescence in the same thing. To be a member of the Brotherhood of Christ requires that we be a brother of Christ. To be this, Christ says, "He that doeth the will of my Father in Heaven, the same is my brother." And when we inquire, What is this will? Christ says, "I came to do my Father's will." No one will doubt but that the things he did and authorized us to do, either directly or by the inspired writers, either by precept or example, constitute that

will which it is our bounden duty to do, if we would be a brother to Christ and a joint heir with him to immortal glory. Jesus says [John 13: 35] "By this shall all men know that ye are my disciples if ye have love one to another."

James and Jude both speak of certain feasts that were common in their time, which they call feasts of charity or love. Paul in 1 Cor. 11: 20 designated it, the Lord's Supper.

This institution must not be confounded with that of the Communion, for they are clearly distinct institutions, which will be seen by an examination of the Word. In the discussion of this subject we will notice in succession, the *time*, the *place*, and the *kind* of a supper, or feast.

I.—First, Matt 26: 20, 31; Mark 14: 17; John 13: 30; 1 Cor. 11: 23; Acts 20: 7, all testify that it was in the night time; so we will pass by without any further comment relative to the time, other than to say that if the time of its observance has ever been changed, it has been done by the authority of men and not of Christ or the apostles.

Second, That it may be observed on any day of the week is evident from the irregu-

larity of its observance by Christ and the apostles. It was instituted on the night of his betrayal, which was on the 13th day of the first month, or according to Jewish time, which began the day at sunset, at the beginning of the 14th day. The apostle however did not observe this day as of any special importance in connection with the event, as we may learn from an example in Acts 20:7, when they met on the first day of the week.

II.—The place where it is to be observed is in the public assembly of the Church.

First, we have the example of Christ with the twelve apostles; then that of the meeting at Troas (Acts 20: 7.) We also have Paul's rebuke (1 Cor. 11) for the disorderly manner in which the Corinthian Brethren engaged in it, and the admonition of James and Jude concerning those who were not worthy to feast with the saints.

Second, It was at a table (Matt. 26: 20; Luke 22: 21,) large enough to accommodate all who were present. All were seated at the table and from that position partook of the meal.

III.—The kind of a supper or feast was a common meal, held sacred in the memory of the disciples ever afterward, as pointing forward, typifying the marriage supper of the Lamb when it be fulfilled in the kingdom of God.

It is not the Jewish Passover, the circumstance of its institution is this: when the time of the Jewish Passover drew nigh, and Jesus knowing that he must soon suffer for the redemption of the world, sent Peter and John into the city to prepare the Passover, see Luke 22: 8-16, also Matt. 26: 17-29. They went and did as he had commanded them, and when the even was come, he sat down with the twelve at the table.

This was on Wednesday evening, the 13th day of the first month, corresponding with our sixth day of April, and the Passover was not to be eaten until the next evening. But Peter and John had already made preparations for it, and had no doubt also prepared an ordinary evening meal, to which Christ and the disciples had now sat down.

Though He ate a meal, and Luke calls it a supper (22: 20,) with them it could not have been the Jewish Passover. The disci-

ples did not so understand it, for on that occasion, he pointed out his betrayer (Luke 22: 21,) and said to him "That thou doest, do quickly" (John 13: 27.)

John in narrating this event says [ch. 13 v. 29] that some of them that sat at the table thought because Judas had the bag that Jesus had said unto him "Buy those things that we have need of against the feast." It is sure from this statement of John's that they did not regard this meal that they were eating as the Jewish Passover.

The fact that the Jewish Passover is never referred to as a *supper*, but always as the *Feast*, or the *Passover* taken with John's narrative of this event [John 13th ch.] is conclusive that it was not the Jewish Passover. [See John 18: 28, 39, also 19: 14]

In writing of it he says [v. 1] "Now before the feast of the Passover" (v. 2) "and supper being ended."

Here he definitely says that the meal they partook of was, in point of time, before the feast of the Passover, and he calls it a *supper* [*deipnon*- an evening meal] by which term the Jewish Passover was never known.

Again it must be conceded that if any one

in that day knew how to keep the Passover it was Christ himself; but if this supper eaten on the 13th day of the first month, be the Passover, then he is guilty of a great impropriety for violating the express specification of the law of Moses, Ex. 12th ch, which says it must be eaten on the evening of the 14th day of the first month, Ex. 12: 6; Num. 9: 5; Ezra 6: 19, "With your loins girded, your shoes on your feet, your staff in your hand, and ye shall eat it in haste."

The Jews reclined or sat at a common meal, but the Passover was to be eaten with the loins girded, implying that they stood while eating, and they were to remain in the house all night.

At this meal Christ and the twelve "sat" at the table and when seated there, Christ "arose from supper" (John 13: 4) to perform another ordinance, which when it was performed he "sat down again" and discoursed with them.

Here are some points in which the law of keeping the Passover was violated. The Passover was to be eaten on the evening of the 14th, day, standing, loins girded, and they were not to go out that night. (Deut.

16: 7; Ex. 12: 22.)

Christ and the disciples ate the Lord's supper on the evening of the 13th day, sitting, Christ laid aside his garment, and the disciples removed their shoes.

Other ordinances (washing feet, John 13: 5, and the communion, Matt. 26: 26-27,) were performed with it and when they had conversed and sung a hymn together, they went out into the mount of Olives. Matthew 26: 30.

The Passover was to be kept strictly on the 14th day of the first month. There was however a provision for those, who at the appointed time could not keep the Passover because they were unclean, by reason of having touched a dead body or because they were afar off on a journey, that they might keep it on the 14th day of the second month, Num. 9: 10-11.

But the Lord said to Moses concerning the man that was clean and would not keep the Passover, "even the same soul shall be cut off from among his people; because he brought not the offering of the Lord in his *appointed season*, that man shall bear his sin." Num. 9: 13.

The Passover, with many other things of the book of the Covenant, was greatly neglected in Israel, and even the book itself had been lost for many years. When Josiah became king, and the lost book was found and read, he sent servants to inquire of the Lord concerning the words of the book. Their inquiry satisfied the king that the wrath of the Lord was greatly kindled against them, because their fathers had not hearkened to the words of the book. The king immediately began the restoration of the kingdom, renewing the institution of the Passover saying, "Keep the Passover unto the Lord your God as it is written in the book of the Covenant." 2 Kings 23: 21.

He gained favor of God by so doing. In every case where the words of the Covenant were violated, the wrath of God's displeasure was kindled against those who transgressed.

By what authority could Christ and the disciples have eaten the Passover before the appointed time, and in a manner altogether different from the words of the covenant?

The meal that Christ ate on the evening of the 13th, is in no way connected with the

Passover. Christ himself was the antitype of the Pascal lamb, and at his death the Passover was fulfilled. The supper he instituted on the evening before, was a new institution, and a type of what is yet to come, when Christ shall gird himself and serve at its fulfillment in the Kingdom of God. Luke 12:37.

Another prevailing error is this: The Passover is often referred to as the Pascal supper. This is wrong. There was nothing in it in the nature of a supper, but it was rather of the nature of taking medicine. It was eaten with bitter herbs.

The Feast of Passover was a different thing. It was the feasting that followed the Passover, or continued from it during seven days, beginning immediately at the close of the Passover. The Jewish institution was never referred to as a supper, but always as the Passover. Christ ordered Peter and John to prepare the Passover, the Jewish Passover, for they were yet living under the law, but when Christ came to eat that meal which he desired to be set apart as the event marking the passing over from the Jewish custom of engaging in a feast,

which looked back to the night of Israel's deliverance from Egypt, to the new order of things, pointing forward to the consummation in the Kingdom of God, He referred to it as *this* Passover and said, "with desire I have desired to eat it with you," conscious that he was soon to take his departure and feast with them no more until the thing typified in this Passover should be fulfilled, when he should gird himself and serve them at his Father's table in the Kingdom of Heaven. Luke 12:37. This is the only New Testament type given to the Christian believer by which he is led to anticipate a glorious fulfillment in the life beyond. And like all other types, chosen by which to implant in the soul the spiritual truth, it carries with it beautifully, the metaphoric similarity.

Feasting the body, that in which one's present nature delights, typifies feasting the soul on the heavenly joys that "Eye hath not seen, ear hath not heard, neither hath it entered into the mind."

This meal was perpetuated as an ordinance in the Church. Both James and Jude make mention of it as an established thing

and call it a feast of charity, a love feast. Paul in I Cor. 11: 20, calls it the Lord's Supper, and recommends to the Corinthians some corrections in their manner of keeping it. This chapter must not be taken as a denunciation by Paul against their feast, but against the error in it.

There were divisions and heresies among them which led to the irregular way in which they ate the supper. "Every one taketh before the other his own supper," v. 21. Paul says, they cannot eat it in that way, v. 20, but "When ye come together to eat, tarry one for another." v. 33. Here is the express testimony of Paul that they were expected to come together in the future to eat the supper and he is teaching them how to do it.

The eating mentioned in v. 33 is the same as that mentioned in v. 20, for in connection with v. 33 he says (v. 34,) "If any man hunger let him eat at home."

It is not to be supposed that a disciple of Christ would ever have thought of making a full meal out of the bread and cup of communion. Again, if the eating in v. 33 *does* mean the bread of communion, which

of the Christian Churches that have set aside the Lord's Supper, the agape, heed in the least degree Paul's command, "tarry one for another," but do they not literally everyone take before other his own supper? And if the bread and cup was the supper would not Paul say, "Ye cannot eat the Lord's Supper in this way?" The fact is the bread and cup is not the Lord's Supper, or the agape, and was never so called by any inspired man.

From the manner of Paul's expression, it is evident that he had received of the Lord and delivered to them the Lord's Supper as a thing apart from the communion, which he says he had also delivered to them. Notice the expression, "I have received of the Lord that which also I delivered unto you." v. 23. Then he states what it was. Certainly it cannot be the thing he was speaking of before. The position of the word "also," clearly shows that he had delivered something else along with the communion.

If he had received and delivered but one thing, the word *also* would not be there at all. Had he meant to emphasize, that he

had not only received it but delivered it as well, the word *also* would stand after the pronoun, *I*. As it stands in the text, it cannot but refer to something else previously mentioned, and as the apostle had just been discussing the manner of eating the Lord's Supper, no manner of reasoning will warrant any one in omitting that institution from among the antecedents of the expression.

Further evidence that this meal, which Christ ate with the disciples, was to be perpetuated, is found in the language of Christ on the occasion of its institution. He said to them, "I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 16. The Jewish Passover was fulfilled in the death of Christ, but here is an institution that he says will be fulfilled in the future. When an institution is fulfilled, that ends it. But until it is fulfilled, it must be perpetuated. The Jewish Passover, being fulfilled in the death of Christ is ended; but the supper he instituted is not yet fulfilled, and will not be until the end of time; hence it must be perpetuated until that time.

The bread and cup of Communion instituted in connection with the Lord's supper are also to be perpetuated, but in that, there is nothing to be fulfilled. Christ did not speak of that institution as he did of the supper, but he said, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. By this it is plainly seen that the Lord's Supper is to be perpetuated; looking forward to its glorious fulfillment while the Communion is to be perpetuated in remembrance of his death until he comes.

The one (Lord's Supper) pointing forward, the other (Communion) pointing backward. The two together are intended to fix the attention at the same time upon the glorious result of a life of service in fellowship with Christ and his people, and the atonement made by Christ in his death, by which alone we were freed from bondage and this result made possible for us.

For God to carry through different dispensations an institution, though under different phases, is not at all contradictory to His adapted method of procedure.

When his chosen people became a separate nation, they were like a ship launching from an old port with which it was perfectly familiar, and steering across an unknown ocean to a harbor known only in imagination. Long and affectionately they look back to the lighthouse on the shore; but as they cross the mid-ocean, their affections are lifted from the past and riveted upon the future. They are looking now to catch a gleam from the lighthouse of the haven to which they are sailing.

When Israel passed the border of Egyptian bondage, they took with them, by command of God, the institution of the Passover. It was their lighthouse in the wilderness. A solemn reminder "throughout their generation," of their great deliverance. It pointed them back to the night when by the power of God they were set free.

But their achievement was not to be the end of their glory. An entrance into the Kingdom of God in heaven was the ultimatum or goal of the great design. After a while they crossed, as it were, the mid-ocean. Moses and the Prophets had been faithful leaders among them. And now from the

Kingdom of Heaven, God sends His own Son to be the Captain of his people, to conduct them safely into the haven. New hopes are awakened. Glimpses of the future begin to dawn upon them. The lighthouses from ahead are beaming the radiant glory from the throne eternal. Old things are passed away. New forms are introduced and the watchword now is, ONWARD, UPWARD.

Instead of the Passover, that pointed back to their deliverance from Egypt, and their separation from an idolatrous world, they have the one that pointed them forward to the final marriage feast, when they are to be forever united with the Lamb, the Son of God. This great beacon before them, typified among them by the Lord's Supper or the Feast of Love, gave encouragement, and strengthened them as it now does us.

To this import Moses spoke when in giving to the people the institution of the Passover he said, "And ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Ex. 12: 14.

Notice the language, "Ye shall keep it a

feast to the Lord *throughout your generations.*" These generations ended by the breaking up of the ceremonial law and the establishing of the Gospel of Jesus Christ. But he continues by saying, "Ye shall keep it a feast *by an ordinance forever,*" by a new and special institution, by an ordinance such as Christ established when he ate with his disciples that supper which he himself called a Passover. It to the Christian is the symbol of the beacon light on the banks of eternal deliverance.

CHAPTER III.—THE COMMUNION.

“THE cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?” 1 Cor. 10: 16.

The communion is a term by which the apostle Paul refers to the Bread and Cup which the Lord took on the night of his betrayal and blest and gave to his disciples saying, “Take eat; this is my body.” “Drink ye all of it; For this is my blood of the new testament. Matt. 26: 26-28. That there can be no mistake in Paul’s meaning, he refers to it again in the eleventh chapter of 1 Cor. vs. 23-25, and says, “For I received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took Bread; and when he had given thanks he brake it and said, Take eat; this is my body which is broken for you; this do in remembrance of

me." After the same manner also he took the cup, when he had supped, saying, "This cup is the new testament in my blood," etc. This is another of the institutions in the house of God in which every member of the body of Christ may engage. It is a grand emblem of the suffering and death of our Savior.

It points back to the memorable hour when the Master said, "It is finished." The plan of the Great Redemption is sealed.

In the discussion of this subject we will notice I, the *time*; II, the *place*; III, the *elements* employed.

I. The time of its institution is identical with that of the Lord's Supper. It followed immediately at the close of that meal.

Matt. 26: 26 and Mark 14: 22 say as they were eating, Jesus took bread and blessed, etc. It was at the close of the supper, but was not a part of it, as may be seen from Luke's statement (chap. 22, v. 20) where after speaking of the bread he says, "Likewise also the cup after supper." From this language it is plain that they had eaten what Luke called a supper, after which the communion was instituted. Matthew, Mark

and Luke have it so closely associated with that last supper, that we need no further evidence to assure us of the time of its institution.

The same facts that establish the time of one, establish that of the other. It will be noted then that it took place in the evening or in the night time. It was instituted on Wednesday evening, the 13th day of the 1st month; but this is not essential to its observance; for we learn from another reference where the disciples came together on another evening to engage in breaking bread.

Paul was at Troas and the disciples came together on the first day of the week to break bread. It was in the evening that they were to "break bread," but we are told that Paul continued his speech until midnight. [Acts 20: 7.] He then went down and brought to life the young man who had fallen out of the window from the third loft and was taken up dead. He then came up and broke bread. v. 11.

The breaking of bread was here engaged in in the night, and that, too, after midnight, or on the second day of the week. This is

the only instance where the disciples are reported to have come together on the first day of the week to "break bread," and by the narrative we see, whatever their intention may have been, they did not break it until on the second day.

If we reckon by Jewish time, which commences the day at sunset, we still have the breaking of bread on the second day; for the first day would have begun on Saturday evening at sunset, and ended on Sunday the first day at sunset, and breaking the bread on the night following would place it on Monday.

Beginning the day as we do will also place it on Monday. It is sometimes argued that they met after sunset on Saturday evening, and thus their meeting was on the first day of the week; but those who thus contend would have Paul departing on his journey on the Lord's Day, for the narrative says that Paul continued preaching until midnight, ready to depart on the morrow, which evidently means in the morning following the night in which he was preaching.

No one having a high regard for the sanctity of the Lord's Day, would suppose for a

moment that Paul would have left a company of brethren who had met for divine worship, and started on a journey on that day.

There is therefore no example given in the New Testament where the disciples broke bread or celebrated the communion on the Lord's Day, however custom may have it at this time.

Paul's mention of the communion in the 11th chapter of 1 Cor. in connection with the Lord's Supper is strong circumstantial evidence that it was celebrated in connection with the Lord's Supper, which was an evening meal. Nowhere in the scripture is there an instance on record that the communion was celebrated on the first day of the week or in the day time.

But is the time essential to its observation? It pleased God to have it instituted in the evening, and inspired men observed it at that time, and we know of no criterion that affords a safer guide than the examples of Christ and the inspired apostles.

The Bread and Cup should not be called the Lord's Supper. Bible institutions should be known by Bible names, especial-

ly those in which other names may be misleading.

The term supper in our day means an evening meal, the last meal of the day. The Greek *deipnon*, from which it is translated in the New Testament, means an evening meal. It meant that at the time the apostles used it in speaking of that last meal which the Savior ate with his disciples on the night of his betrayal, and which was long afterward referred to as the Lord's Supper.

The fact that no inspired man ever called the bread and cup the Lord's Supper warrants us in discarding that name.

Not only this, but the manner in which it is taken is inconsistent with the idea expressed in the term, supper.

Unbiased by the degenerate practice of modern Christendom, no one could, to any degree of mental satisfaction, harmonize his established idea of a supper to limiting the elements composing it, to a taste of bread and a sip from the cup; but we can have a solemn and an exalted impression of a spiritual fellowship with Christ by tasting of that which is emblematic of his broken body and of his shed blood. Christ thus commu-

nicating himself to us and we communicating our souls to him, Paul says it is the "communion," the intermingling of the body of Christ with our fleshly bodies, the medium through which the soul is touched and fed with the bread from heaven.

The partaking of this holy sacrament is the great seal whereby we proclaim our faith in the Son of God and herald the great atonement made by him for lost humanity.

Being brought from death unto life by the regenerative power of the Word, we hunger and thirst after righteousness and our craven appetites can only be satisfied when we feast the soul upon the bread that came down from heaven, and drink from the fountain opened up in the house of David.

But why is the bread and cup so generally called the Lord's Supper? For everything there must be a cause, and for this the cause must exist outside of the Scripture: for it is there called the communion and that, too, by the same writer (Paul) who speaks of another institution under the name of the "Lord's Supper." The explanation is simple. The communion, as it is cele-

brated by the popular churches of today, would never have been called a supper, were it not for the fact, recorded in history as well as in the Bible, that the apostles and early Christians had in connection with it a full evening meal which they called the Lord's Supper or lovefeast.

Little by little the essentials of the evening meal disappeared, but still it went by the old name. After a while the most prominent part of the services was the wafer of bread and the cup; hence it came to be looked upon as the supper.

Oh for more true hearted men like King Josiah of old, to search deep into the too often neglected book, God's New Covenant with man, and implore His guidance that ere His wrath be kindled into consuming flames, we may reinstate into His house the holy ordinances once delivered to the saints.

II. The place of this celebration of the Lord's death is, like all other ordinances of the house of God; to be in the presence of the Public Assembly of the congregation of the church.

This is evident from what Paul said concerning its observance, [1 Cor. 11:26]. "For

as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come."

It is to be celebrated in remembrance of Christ not only for the benefit of the members of the body, but that others by this witness may be led to remember the suffering and death of Christ in the atonement for their sins.

Being instituted at the same time and place of the Lord's Supper, it was also partaken of from the same table, and the disciples and Christ were seated at that table.

This one thing then is sure, that the disciples who partook of these emblems at the time of its institution did so while seated at the Lord's table.

While they were yet seated at the table Christ in his exhortation most beautifully draws a parallel, "Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom as my Father hath appointed unto me, That ye may eat and drink at my table in my kingdom." [Luke 22:28-30.] This is a strong inference that in the kingdom here in the world there is a table from which the saints eat.

Paul, in the 10th chapter of 1st Corinthians, speaks of a table that is exclusively the Lord's table and he speaks of it in such connection that it would not be advisable to conclude that this "Lord's table" was only a spiritual conception while the other was literal. Paul in this chapter is speaking in reference to the communion, and in his discussion he touches upon the propriety of a Christian eating things offered unto idols. It appears from his letter that some of the Corinthians had been invited to feasts prepared by their idolatrous neighbors, at which feasts there would be set before them things sacrificed unto idols.

Hence Paul says in his admonition, v. 20, "things which the Gentiles sacrifice they sacrifice to devils and not to God, and I would not that ye have fellowship with devils." Now come the reasons he offers, v. 21: "Ye cannot drink of the cup of the Lord and the cup of the devil; Ye cannot be partaker of the Lord's table and of the table of devils."

That two tables are here mentioned, one from which the wicked ate things sacrificed unto devils, the other designated the Lord's

table from which Christians partook, and since Paul is here discussing the eating of the communion, it is strong evidence that the communion in Paul's time was taken from a table. If one of these tables is to be regarded as literal, so also is the other.

Since Christ gave the example to the disciples seated around the table, there could be nothing more becoming in them than to celebrate it in the same manner, and to teach those under their instruction to observe it in the same way, and there can be nothing mere reverential in those who are taught, than to continue celebrating it after the manner of Christ's example and the teaching of the apostles. Paul says, "I have received of the Lord that which also I delivered unto you." (1 Cor. 11:23.)

And to the Corinthians he also said, "Now I praise you brethren that you remember me in all things and keep the ordinances as I delivered them to you." (1 Cor. 11:2). That is, in the same manner in which he delivered them. His praise was that they remembered his teaching and showed it in their attempt at keeping their ordinances, which in his teaching he had delivered to them.

What were these ordinances? Paul's testimony concerning his own teaching was that he shunned not to declare the whole counsel of God. (Acts 20:27.) Hence we would conclude that when he was with the Corinthians, teaching them, he declared to them all the ordinances; but in this letter which he now writes to them he makes no attempt to enumerate them again, but simply praises them for having remembered his former teaching, though in their attempt to keep them they had deviated from the proper method in some instances, hence he makes special mention of these ordinances in which the error was found and attempts to correct it.

If Paul taught that these ordinances should be observed after the same manner in which they were observed when he received them, then we know that his teaching was that they should be seated at a table when keeping the ordinance. Hence the proper place at which the communion should be observed is seated at the Lord's table.

III. The elements employed in the Holy Communion are bread and the fruit of the vine.

Paul says, (1 Cor. 10:16), "The bread which we break is it not the communion of the body of Christ?"

This bread is not the real body of Christ, but an emblem of it. It is a material substance used whereby to aid the soul in imbibing the spiritual body of Christ. Taking a portion of bread and consecrating it to this holy use no more changes the substance of this bread into the real substance of the body of Christ than is the carved image of the mother of Christ her real body.

The prevalent idea of this trans-substantiation is utterly false and the practice grossly impious; for not only does the devotee make to himself with his own hands a miniature God and worships it literally as he beholds it in the wafer of bread, but when he has satisfied himself with its genuineness literally eats it. The disciples did not eat the literal body of Christ when they had it with them, but partook of that which he set apart to be emblematic of his body for all time to come. We will notice first, the manner in which it was taken, second, the kind of bread used.

1. The manner of taking this bread is

fully set forth by the example of Christ. Matthew, Mark and Luke each state that Christ in instituting this ordinance took bread and broke it.

Paul to the Corinthians said, "The bread which we break." Not only does the example thus authorize that the bread be broken, but the symbol as well requires it; for it is done in remembrance of his *broken* body. (1 Cor. 11:24.)

2. The kind of bread, as to whether it be leavened or unleavened, we think is clearly set forth both by the example and the requirements of the symbol.

Before the feast of the passover all leaven was to be put out of the house as a sign of purification or cleansing from the leaven of unrighteousness.

The time of the feast was drawing near and Christ sent two of the disciples to prepare that they might eat it. Living yet under the Jewish law nothing would be more common than that their first act would be to put away all leaven.

Leaven, whenever used in typical language of the Old Testament was always associated with uncleanness, sinfulness or un-

righteousness.

In the New Testament the doctrine of the Gospel in its power to convert many sinners is compared to leaven, which a woman took and hid in three measures of meal until the whole was leavened, (Matt. 13:33), so powerful is it in its transforming nature that when it enters the heart it changes the whole life, body, soul and spirit.

Likewise the erroneous doctrines of the Pharisees and Sadducees, against which Christ warned his disciples to beware, (Matt. 16:6), is compared to leaven. Leaven is defined as a species of adulteration, that which has a germinating tendency, propagating itself until the whole is influenced by its presence. Covetousness, malice, envy, hatred, are fruitful germs of a leavenous tendency. Against such the Christian is to guard his purity. Sincerity, truth and like attributes of a holy life are represented as unleavened bread. (1 Cor. 5:8).

The bread of Communion is to be eaten by members of the body of Christ having been made worthy by the regenerating power of his word.

In them there is no malice, no hatred,

nothing of the leaven of unrighteousness.

The object of eating the bread of Communion is to maintain this purity and spiritual life.(John 6: 53.)

Paul in his address to the Corinthians represents them as being unleavened (1 Cor-5: 7.) and exhorts them to put away from them those sinful persons whose presence would be as leaven among them.

The material symbol chosen to symbolize this unleavened spiritual state must have a symbolized resemblance. Since bread is the element authorized by Christ and the apostles to be used, this resemblance must be found in the state or condition of this bread.

It follows therefore that unleavened bread is that which should be used as the emblem of the broken body of our Lord Jesus Christ.

“The fruit of the vine” which our Lord used in connection with the bread of Communion is to be understood as literally as is his reference to the bread.

That he calls himself “the true vine” does not in any way have any bearing upon this expression of his, concerning the “fruit of the vine” in connection with the communion.

When he said "I am the true vine" he also said "ye are the branches." ("John 15: 1-5.")

The disciples were the result of his mission, the fruit of his labor. They were the fruit of the true vine, who in their turn were also to bear fruit.

The immediate fruit of the vine in this connection where Christ is represented as the true vine is the disciples, a thing altogether foreign from the "fruit of the vine" the contents of the "cup of the New Testament in his blood."

By a figure of speech in which he uses the cup for its contents, Christ mentions it as the cup of the New Testament in his blood.

The Bread represents his body; the contents of the cup his blood. The blood is the life giving element to the body. No literal thing in common use in the time of Christ could have been more appropriate as an emblem of that blood than wine, the fruit of the vine.

But a question arises, was the fruit of the vine called wine and if so was it fermented or unfermented?

The unfermented juice squeezed from

clusters of grapes is beyond question the fruit of the vine. We will let the Bible answer as to whether it be called wine.

Isaiah 65: 8. "Thus saith the Lord, as the new wine is found in the cluster and one sayeth, destroy it not; for a blessing is in it."

Prov. 3: 10. "And thy presses shall burst out with new wine."

Jer. 48: 33. "I have caused wine to fail from the winepress."

Isaiah 16: 10. "The treaders shall tread no wine in their presses."

The question is answered and the position that the "fruit of the vine" is unfermented wine, is fully sustained. Indeed it could not be otherwise since to make fermented wine requires that the juice undergo the leavening process of fermentation which is a species of adulteration and the result is no longer the fruit of the vine but the product of the ferment.

The ferment is not natural to the juice and is not found in the cluster but enters the juice after it is exposed to the air. By it the vitality or nourishing property of the wine is destroyed and it is no longer a fit

emblem of the nourishing, life-sustaining blood of Christ.

The ferment is to the new wine as the leaven is to the lump of dough. It is the leaven of the wine. The same arguments apply to this as for the use of unleavened bread. The evidences in favor of unfermented wine are incontrovertible. I wish to call special attention to the fact that fermented wine is not the fruit of the vine.

The chief constituent that characterizes grape juice from any other juice is its sugar or glycese. Before fermentation takes place it is palatable, nourishing and not intoxicating. This sugar is contained in the liquid in small sacks or cells. The work of the ferment is to penetrate these cells and break up the chemical union of the elements forming the sugar. Under the ordinary influences of the ferment the sugar breaks up into two equivalents, alcohol and carbonic acid. Other influences of fermentation will produce still other effects.

When the sugar has undergone the process of fermentation it is no longer sugar. The chemical relation of the alcohol and carbonic acid being destroyed. Yet togeth-

er they form a liquid but nothing like the original grape juice. It may be called wine but not the fruit of the vine.

To illustrate, German silver is composed of a proportional quantity of copper, zinc and nickel, but if the proper chemical relation existing between them be broken up the result will no longer be German silver though it contains the original chemical materials. So likewise the fruit of the vine when it has undergone the process of fermentation it is no longer that which Christ used as an emblem of his shed blood.

As well might we substitute a vapor bath for baptism or the dropping of a penny in the box for the kiss of charity, as to use fermented wine in the communion service and call it the "fruit of the vine."

The object and purpose of this Holy ordinance make it the most sacred of all the Christian privileges. It is the central point in the Gospel plan of redemption, around which cluster all the obligations and privileges of God's chosen ones. It awakens hope by pointing to the Lamb of God, slain that the sin of the world might be removed. It imparts strength; for it is the Bread and

Water of life to the soul famishing in a world barren of spiritual food, and flooded with evil. It is emblematic of a co-mingling of the life of Christ with that of our inward immortal being.

With Holy reverence the christian world should receive it in solemn silent adoration to the Great God of our salvation, and to His Son whose meritorious righteousness has purchased our redemption.

CHAPTER IV.—THE WEEK OF PASSION.

THE week of Passover was the last week of Christ's sojourn upon the earth.

In order to intelligently review the events of this week of wonderful transactions, we will begin with Christ's coming to Bethany "six days before the Passover" and end with the morning of his resurrection.

The object of this investigation is to ascertain precisely the time and place of the leading events of the closing days of Christ's earthly ministry.

This review will be found very helpful in understanding the ordinances set forth in the three preceding chapters, as you will find herein pointed out with unmistakable accuracy, the time and place of their institution.

Jesus was at Jerico Matt. 20: 29, and "six days before the passover he came to Bethany where Lazarus was, John 12: 1.

To ascertain the date of his coming to Bethany we must know the date of the Passover.

Turning to Exodus 12· 6-8, and to Deuteronomy 16: 6 we learn that the Lamb was to be slain and eaten on the 14th day of the 1st month, at the going down of the sun. Six days before this time Christ came to Bethany, which therefore must have been on the 8th day of the month.

To ascertain the day of the week, we must go forward to the time of the resurrection, which we know was on Sunday, the first day of the week. [Luke 24:1-7]. Christ had said that he would arise on the third day after his crucifixion, [Matt. 20:19], hence this Sunday was the third day after his death and burial. Counting backward, Saturday was the second day after his burial, Friday the first. He was laid in the tomb on the day before this which was Thursday, the time of eating the Passover. He died at the 9th hour, i. e., at 3 p. m., and was buried the same evening. This explanation agrees with the saying of Christ, "so shall the Son of man be three days and three nights in the heart of the

earth" Matt. 12:40.

The common error has been in the theory that he was buried on Friday evening. If he was buried at that time he could have been in the grave only *two* days and *two* nights. There is nothing in the scriptures to support this theory, while on the other hand, the theory that he was buried on Thursday evening is supported by the above quotations, and the scriptures no where conflict with that idea.

The Jewish Passover was to have been eaten on the evening following Thursday.

Six days before this, Jesus came to Bethany. Counting backward from this time, Wednesday was the first day before the Passover, Tuesday the second, Monday the third, Sunday the fourth, Saturday the fifth, Friday the sixth.

It is apparent also that he came at the close of Friday, otherwise his coming would have been more than six days before the Passover.

Jesus is now in Bethany in the home of Martha and Mary. "There they made him a supper and Martha served; but Lazarus was one of them that sat at the table with

him." John 12: 2.

The narrative does not say when this supper was made, but it is not likely that it was made on the evening of his arrival, for the Jewish Sabbath began at sunset and it would not have been lawful for them to have engaged in a feast on that evening. Jesus quite likely rested on this day (Ex. 34: 21) at the home of Martha and Mary. Luke 10: 38-41.

The Jewish Sabbath ending at sunset, the supper they made him was in their home in the evening after the close of the Sabbath. Lazarus was present; Martha served; Mary anointed the feet of Jesus with a pound of ointment of spikenard, very costly, and wiped them with the hair of her head. Judas was present and became indignant at this use of so precious an ointment. He argued that it might have been sold for three hundred pence and given to the poor. But Jesus said, "The poor ye have with you always, me ye have not." "Against the day of my burying hath she kept this." John 12: 7.

On the next day, when Jesus came to Jerusalem, many of the people who had

already come there to attend the feast, which began on the following Thursday evening, took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." John 12: 13. Many took off their garments and laid them in the way before him, and a very great multitude went with him as he rode into the city seated upon the colt that his disciples had procured for him. Thus they glorified him, shouting, "Hosanna to the Son of David!" until all Jerusalem was aroused.

When he came into Jerusalem he entered into the temple of God and found there those who sold doves, and others who changed the money of those who had come to attend the feast from other countries. These he drove out and overturned their tables saying, "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves." [Matt. 21: 13.] "When the temple was cleansed, and the blind and lame that came to him were healed, even the children in the temple were crying, "Hosanna to the Son of David!"

These things sorely displeased the chief

priests. Jesus knowing this, quoted from the Psalmist David, "Out of the mouth of babes and sucklings thou hast perfected praise." (Psa. 8: 2.) Matt. 21: 16.

A careful reading of Matt. 21 to verse 17, and of Luke 19: 29-46, will clearly establish the fact that the *first* cleansing of the temple took place on *Sunday*, four days before the Passover.

In the evening he went out of the city into Bethany and lodged there. Matt. 21:17.

"Now in the morning [*Monday*] as he returned into the city he hungered, and when he saw a fig tree in the way, he came to it, but finding nothing thereon but leaves only he said unto it, "Let no fruit grow on thee henceforth forever." Matt. 21: 18, 19; Mark 11: 12-14. Both Matthew and Mark here say that he cursed the fig tree when on his way into the city from Bethany on *Monday* morning. Mark 11: 15 continuing the narrative after the fig tree was cursed, gives an account of a cleansing of the temple, which must have been on Monday, and the *second* time he cleansed it; for from Matt. 21: 12 and Luke 19: 45-46, it is evident that the temple was also cleansed on Sunday.

It is apparent, then, that when Jesus came into the temple on Monday he found that those whom he had driven out the day before, had returned. So he drove them out a second time and would not allow any one to carry any vessel through the temple.

After teaching in the temple, "when even was come he went out of the city, (Mark 11: 19) "and in the morning [*Tuesday*] as they were returning to the city" (v. 20) "as they passed by they saw the fig tree dried up from the roots." Then followed the Master's lesson on faith. (Matt. 21:20-22; Mark 11:20-26.) This lesson he taught as they were going on the way to Jerusalem. Arriving in the city "As he was walking in the temple, there came to him the chief priests and the scribes and the elders, and say unto him, by what authority doeth thou these things?"

This was the last day in the temple. It was a most remarkable day. It is marked by the closing scenes of Christ's public ministry. It includes the three warning parables. The questions asked by the Jews, and the unanswerable questions asked them by Christ. The enunciation of the woe against

the Pharisees.

The scene is closed by the Wonderful Prophecy of the destruction of Jerusalem. Matt. 24:1-2; Mark 13:1-2; Luke 21: 20-24.

In the evening he returned to Bethany and as he sat at meat in the house of Simon the leper, a woman came to him with an alabaster box of ointment, and breaking the box she anointed his head with the ointment. Matt. 26: 6; Mark 14: 3.

It is claimed that this is the supper at which Jesus taught his disciples a lesson of humility by his example of Feet Washing. But the idea is erroneous. One passage of scripture is sufficient to refute it. Remember that they are now in Bethany. Bethany was 15 furlongs east of Jerusalem. The Mount of Olives and the Garden of Gethsemane lay between Bethany and the brook Cedron, all on the east side of the Brook. Jerusalem was on the west side of the Brook.

The following diagram will amply illustrate.



John in the 13th chapter narrates the events what followed immediately after the supper at which Christ washed the disciples' feet, and continuing the narration, in the 14th chapter and 31st verse Christ says, "Arise, let us go hence." This was while they were yet at the table. They arose and started toward the accustomed place, the Garden. The narrative goes on, giving Christ's conversation as they went. Finally John 18: 1 says, "when Jesus had spoken these words, he went forth with his disciples, across the brook Cedron where was the Garden, into the which they entered." This they could not have done had they been coming from Bethany; for Bethany and the Garden are on the same side of the brook. Hence the supper from which they came after footwashing must have been in Jerusalem.

The supper in Bethany in Simon's house was in the evening following Tuesday, his last day in the temple. At the time Jesus was at this supper the high priests were holding a council to determine how they might take him by subtilty. Matt. 26: 1-5; Luke 22: 1-6. While they were in the

council, Judas came and bargained to betray him to them for thirty pieces of silver. From that time on he sought opportunity to betray him in the absence of the multitude. No opportunity was given until the next evening; for after the events of this day and evening, Jesus "hid himself," John 12: 36; probably with the disciples at Ephraim. John 11: 1-4.

His prophetic mission and ministry in the temple was completed, but "his hour" had not yet come; hence he went away into this place of seclusion that the Jews might not take him before the proper time.

None of the evangelists say anything about the transaction of WEDNESDAY until in the evening.

Peter and John were sent, probably in the afternoon toward evening, to prepare for the Passover. This was the time, according to Jewish law, when all leaven was to be removed. Ex. 12: 18. It should be observed also that the Jewish day began at sunset: hence the evening of the day came at the beginning of the day. In the account that Moses gives of the creation he uses this expression, "The evening and the morning

were the first day." Gen. 1: 5. This was in perfect harmony with the Jewish method of reckoning time.

When the 13th day had closed and the sun had set, all the Jews began to renovate their houses, removing from them all leaven. From that time on for seven days they were not allowed to eat any leavened bread.

Living under the Jewish law, the disciples, not knowing but that Jesus would keep the Jewish passover as he had done before, came to him saying, "Where wilt thou that we prepare for thee to eat the Passover?" Matt. 26: 17. Christ's answer is worthy of special notice. He did not tell them directly where they should prepare it, but in such a way that those who remained with him were left wholly in ignorance of the place. This is most remarkable. Judas was one of them that remained with him. He had already bargained with the chief priest to betray Christ to them and was now seeking for an opportunity. But to prevent him from accomplishing his purpose before the proper time, Christ kept him in ignorance of the place to which he was about to go: hence Judas was compelled to

remain with him.

“In the evening,” i. e. after sundown, at the close of Wednesday, at the beginning of the 14th day, probably when it began to get dark, so that he could not be detected as “He comes with the twelve.” Mark 14: 17. Coming into the place already prepared “He sat down with the twelve.” Matt. 26: 20; Luke 22: 14.

This was in the upper room at Jerusalem on the evening following WEDNESDAY, the 13th day of the first month.

At this time and place Jesus instituted the ordinances of Feetwashing, the Lord's Supper, and the Communion. About this there can be no mistake. John 12th chapter gives a full account of the feetwashing; says it was before the passover; says that Christ arose from supper, the same meal that each of the evangelists said he had sat down to. Continuing the account of the supper, he gives it more in detail than the other evangelists had done, omitting the points they had already mentioned. He continues the narrative through several chapters connecting it with what immediately followed. Finally in the 18th chap-

ter and 1st verse he says, "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he went and his disciples." Then follows an account of the betrayal. A glance at the map will show at once that the brook Cedron was between Jerusalem and the garden, and in going from Jerusalem to the garden they crossed the brook. This they could not have done if the preceding event had taken place at a supper in Bethany; for Bethany and the garden were on the same side of the brook. Since there is no mention made of any other supper that week in Jerusalem; and since Christ was in Jerusalem only that one evening this is conclusive evidence that the ordinance of Feetwashing was instituted at the same time and place as that of the Lord's Supper and the Communion.

Some time during this evening, Judas, the traitor, was pointed out. He went immediately out and sought the high priests, obtained a band of soldiers, and led the way to the garden where Christ now was.

Jesus, after having been pointed out by Judas, by a kiss, was taken by the soldiers,

first before Annas, John 18: 13; then to Cai-phas, Matt. 26: 57; then to Pilate, Matt. 27: 2. This was early on THURSDAY morning. He was tried, condemned, scourged, crucified and died at the 9th hour, i. e. at 3 p. m. There was darkness over all the land from the 6th to the 9th hour, i. e. from noon until 3 p. m. Luke 23: 44. The earth quaked, the rocks rent. Men greatly feared and said, "Truly this was the Son of God."

These events took place at the time appointed for the slaying of the Pascal lamb. It was to be slain at the going down of the sun. Deut. 16: 6. At this time Christ was slain and Paul said of it, "Christ our Passover is sacrificed for us." 1 Cor. 5: 7.

The supper that Christ had eaten with his disciples in Jerusalem the evening before could not have been the Jewish Passover, for that was to be eaten after sunset on this day. Christ lay in the tomb at the time when the Jews should have eaten the Passover. He was buried in the evening, Luke 23: 53, 54; for the day following was an holy convocation, in which no servile work could be done. Lev. 23: 7 also Num. 28: 17, 18. Holy convocations were also called

Sabbath days. Lev. 23: 3.

This was Friday. The next day was the regular Jewish Sabbath or Saturday, and no body was allowed to hang on the cross on that day. Deut. 21:23. Hence there was no alternative, the body of Christ must be taken down and buried on Thursday, which they did at the close of the day, which was also the beginning of the next day. When he was buried, and the great stone placed before the sepulchre, the chief priest, remembering that Christ had said, "after three days I will arise again," came unto Pilate and asked permission to make safe the sepulchre "lest his disciples come by night and steal him away." This request was made at the beginning of Friday, therefore in the evening following Thursday. Bear in mind that the preparation day was Thursday. John says, "The Jews therefore, because it was the preparation, (i. e., the day on which they prepared for the Passover), besought Pilate that their legs might be broken, and that they might be taken away." John 19:31. Why did they want to take them away on this day? He answers in the part we omitted from the

above quotation, "that the body might not remain on the cross on the Sabbath day." Though Friday came before the regular Sabbath, yet they could not take the body down and bury it on that day because it was the first of the seven days of unleavened bread; "In the first day ye shall have an Holy convocation, ye shall do no servile work therein." Lev. 23:7, also Num. 28:18.

Now since no one was allowed to hang on the cross on the Sabbath, and they were not allowed to take it down on the day preceding, they therefore sought permission to take it down on Thursday.

The Sabbath that John calls an High day, was so called because it was one of the seven days of the Holy convocation, and therefore a special Sabbath, and came on Friday that year. The regular Sabbath came the next day, or on Saturday.

The seven days including and following the Passover was the Feast of the Passover, also called the Feast of Unleavened Bread.

This explanation is in harmony with every passage of scripture relating to Christ being three days and three nights in the tomb. Christ, in speaking of his burial says, "and

the third day he shall rise again." Matt. 20:19. Counting from Thursday evening, the time of his burial, Friday was the first day, Saturday the second, Sunday the third. This places the crucifixion on Thursday. Feetwashing, the Lord's Supper and the Communion, in the upper room at Jerusalem, on Wednesday evening, one day before the Passover. The supper and anointing at Bethany, in the house of Simon, on Tuesday evening, two days before the Passover. The second cleansing of the temple on Monday. The first cleansing on Sunday. The supper in the home of Martha and Mary on Saturday. At this supper Mary anointed the Saviour's feet. This was five days before the Passover. The coming of Christ to Bethany on Friday evening, "six days before the Passover."

The following table will illustrate the three suppers spoken of in the Week of Passion.

THE THREE SUPPERS.

FIRST SUPPER.	Matt.	Mark	Luke	John
1. TIME - Saturday evening; five days before Passover	.....	.....	.....	12:1
2 PLACE- Bethany, home Martha and Mary	.....	.....	.....	12:2
3 PERSONS PRESENT-Jesus, Martha, Mary, Lazarus, Judas	.....	.....	.....	12:2-4
4 EVENTS-Martha served, Mary anointed Christ's feet with lb. of ointment, Judas murmured, Christ's answer	.....	.....	.....	12:2 12:3 12:4-7
5 EVENTS FOLLOWING - Palm Sunday	21:8	11:8	19:36-38	12:13
SECOND SUPPER.				
1 TIME - Tuesday evening, 2 days before Passover	26:2	14:1		
2 PLACE-Bethany, in the house of Simon	26:6	14:3		
3 PERSONS PRESENT-Christ, a woman, the disciples	26:7-8	14:3-4		
4 EVENTS - A woman anointed Christ's head	26:7	14:3		
-disciples murmured	26:8	14:5		
-Christ's answer	26:10-13	14:6-9		
5 EVENTS FOLLOWING-Judas bargains with High Priest	26:14-15	14:10-11	22:3-4	
THIRD SUPPER.				
1 TIME-Wednesday evening, 1 day before Passover	26:17-21	14:12-17	.....	13:1
2 PLACE-Jerusalem, in a large upper room	.....	14:15	22:12	
3 PERSONS PRESENT-Christ and the twelve	26:20	14:17	22:14	13:22
4 EVENTS-Supper served	26:	14:	22:	13:
-Jesus washed disciples' feet	.....	.....	.....	13:5
-Conversation between Christ and Peter	.....	.....	.....	13:6-10
-The supper eaten	26:21	14:18	22:20	
-Judas, the Betrayer pointed out	26:25	14:18-20	22:21	13:26
-Bread and cup of communion instituted	26:26-27	14:22-23	22:17-19	
-They sang a hymn and went out	26:30	14:26		
5 EVENTS FOLLOWING-They went across the Brook Cedron into the Garden	.....	.....	.....	18:1
-The betrayal	26:49	14:45	22:47	18:5
-Trial and crucifixion	27:	15:	23:	19:

PART III.

INDIVIDUAL CHRISTIAN DUTIES.

CHAPTER I.—THE HOLY KISS OF CHARITY.

THE burden of St. John's epistolary writings is Love. He says, "This is the message we have received from the beginning, that we should love one another." And again, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

Love has been the ruling element throughout the ages past. It is the strongest passion of the human mind. It knows no obstacle, fears no foe. Is governed by no law. From the cradle to the throne it rules, and the destinies of nations have been sealed by its

unreasoning demands. Not only has it touched the heart of humanity, but the great Infinity, Jehovah in heaven is the embodiment of that best of virtues—"God is love," and He so loved the world that he gave His only son for its redemption." Love has had an important part in the Great Redemption. John says, "By it we know that we have passed from death unto life."

Since love so much abounded among the disciples nothing could have been more appropriate than that they have some token whereby to manifest their love; for it cannot be known that anyone possesses a spiritual condition if there is no literal sign. In the absence of any direct teaching of Christ, both Peter and Paul, influenced by the Holy Ghost, gave commandment concerning the form of greeting that the Lord designed to be perpetuated as a token of love among His disciples.

From among the many forms of greeting, the Lord chose the one that nature has planted in the heart of man so firmly that it has stood as the token of love in all ages and among all people. Used as a christian greeting, Paul calls it an Holy kiss.

What therefore the Spirit prompted Paul to call holy, ought not to be beneath the acceptance of any child of God who is striving to approach a reasonable degree of holiness in this present life. There is no lack of command to establish this holy kiss as obligatory upon the followers of Christ.

Rom. 16:16—"Salute one another with an holy kiss." 1 Cor. 16:20—"Greet one another with an holy kiss." 2 Cor. 13:12—"Greet ye one another with an holy kiss." 1 Thess. 5:26—"Greet all the brethren with an holy kiss." 1 Pet. 5:14—"Greet ye one another with a kiss of charity."

In addition to these commands we have the example of the Elders when they came down to the shore from Ephesus, to meet Paul who was on his way to Jerusalem. After Paul delivered to them a farewell address and commended them to God, they kneeled on the seashore and prayed, and wept sore, and fell on Paul's neck and kissed him."—Acts 20:37. Those who contend for an example in addition to the command have it in this.

As this is the natural manifestation of love, the apostles have given us both precept

and example that it is a Christian duty. We may as well attempt to prove that love is not an essential to the Christian life as to contend that this ordinance may be set aside. But with many whom the sin of finding an excuse "Doth so easily beset" it is set aside because no definite time is stated when it should be observed. Though it is a very weak argument indeed, it is strong enough with some to do away with five commandments and one example. But before we accept such argument we will inquire, what shall we do with singing, and prayer, and many other religious acts, held as indispensable duties of a Christian, for which no special time is stated? Why do we sing? or pray? or exhort one another? We sing when the spirit of praise has taken possession of us. We pray when the spirit of thanksgiving or supplication is present; likewise we exhort when the spirit of exhortation abounds. Surely we are commanded to "quench not the Spirit." When should we greet one another with an holy kiss? When the Spirit of love prevails? Of course if you do not love your brother don't greet him and, Judas-like, desecrate God's holy

kiss; but remember, then and there, that you have the sure evidence that you have not yet "passed from death unto life."

But some one says, "The Holy kiss is only an outward sign of love and I can and do love my brethren just as much without it." Well that is good if you can do so, and perhaps you could, or at least think you could, if it were not for the word of God interfering with it. O how many things might be done if the word of God did not interfere! The covetous man might swindle for pelf, the liar continue to deceive, the thief to steal, the murderer to kill, but the word of God steps in and calls a halt, and points to a better way. John says, "He that loveth his brother abideth in the light."— I John 2: 10. "God is light," (I John 1: 5,) therefore he that loveth his brother abideth in God. How do we know we love our brother and therefore abide in God? Reverse the logic. If we abide in God we love our brother. This is true, but how do I know that I abide in God and therefore love my brother?

John lays down a certain condition and says, "Hereby know we that we are in him." I John 2: 5. The condition is this: "Who-

so keepeth his word.” Then it is by keeping his word that we know we abide in Him and therefore love our brother. Who dare say these five commands are not His word? Who dare say he abides in God and loves his brother and yet does not keep His word? It is therefore impossible to love your brother and deny him the Christian greeting. The rule that John gives us is infallible. It applies with equal force not only in this particular case, but in every other case where the keeping of a command is in question. The keeping of His commandments was the only evidence that the beloved John would accept as proof that any one even knew God. For himself and faithful disciples he said, “Thereby we do know that we know him, if we keep his commandments.” But of the false pretender he said, “He that sayeth, I know Him and keepeth not his commandments, is a liar and the truth is not in him.”—I John 2: 4. We can not abide in God and not keep his commandments. We do not know Him when we will not keep His commandments.

Five times we have this Christian greeting commanded. Once to the Romans, twice

to the Corinthians, once to the Thessalonians and Peter gives it in in his General Epistle to those scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Once we have it by example of the Elders from Ephesus. By this we notice, that it was not a local custom, but practiced by the the Gentile converts as well as the Jew, at Rome, in Palestine, and throughout Asia. Different nations have different prevailing customs of salutation, but from among the many God has chosen this one and enjoined it upon all who are in Christ Jesus throughout the world. Thus He established a uniform practice among all Christians. It is the keeping of God's commandments that gives to His people peace and prosperity. When Israel walked in the statutes of the Lord, her armies were invincible. Her fields produced abundance, and her years of Jubilee were celebrated with great joy in all the land. But when they neglected His word, the foe invaded their kingdom, led captive their bravest warriors, demolished their temple and their homes, and today the wailing cry of the despised downtrodden Jew is heard throughout the world. Well could

the Prophet say, "O that thou had hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

Look at the church of Christ as it was in the early days of primitive purity, when holy men spoke the oracles of God with tongues aflame with inspiration and every heart bounded with joy to do His will. Then look, when these men had passed away and others began to preach their opinion and to set aside the commandments of God. Divisions arose, strife ensued, war followed. Carnage and diabolical deeds in which alone devils delight to revel, disgraced the fair name of God's chosen Israel.

Why all this? The Prophet's words again tell the sad story, "O that thou hadst hearkened to my commandments, then had they peace been as a river, and thy righteousness as the waves of the sea."

It pleased God to take this common salutation and consecrate it for His service, and call it HOLY and establish it as a means to aid in the Great Redemption. What God has consecrated and called Holy, let no man despise or reject.

CHAPTER II.—ANOINTING THE SICK.

IN the plan of the Great Redemption God has provided for the welfare of the body as well as of the soul. He has placed in it duties that we should perform for our own benefit and duties that we should perform for the benefit of others, as well as privileges of which we may avail ourselves.

Every duty of the Christian should be looked upon as a privilege; for they are given to sinful men as a means whereby he may be able to work out his salvation.

James, a servant of God and of the Lord Jesus Christ gives greeting to the twelve tribes which are scattered abroad and calls them "My Brethren." In the 5th chapter of his epistle beginning at the 13th verse he says, "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the

name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." Here is a wonderful promise offered to the sick Christian. If the elders pray over him a prayer of faith, he shall be saved, and the Lord will raise him up, and if he have committed sins they shall be forgiven. What more does any sick person want?

The Christian who takes God at His word fully believes that he means just what he says. To such a Christian no doubt James is stating this promise. The person, then, who may expect to avail himself of this privilege is the one who fully appreciates the omnipotence of God and unwaveringly relies upon His immutable integrity in fulfilling His promise.

In availing ourselves of this privilege or obeying this command, for it is a command, we should consider first whether we are worthy. That we may have committed sins does not disqualify us; for their removal is a part of the promise.

First, we must know that we are sick, and not simply afflicted or distressed in body

or mind by reason of some misfortune or loss that we have sustained. For this James says we should pray.

Then we should inquire, have we violated any of the laws of health? Is there any remedy within our reach that we may apply? Have we done our part to cure us of our sickness? This is not wrong, for since God has given us the care of our bodies, he has given us intellectual faculties which we should use with all diligence, and when they fail then are we to turn to him with our sickness. We thus give him double honor, once in diligently applying the means he has already given us and again in turning to him by the direction of his word.

Do we fully believe that God is able and that he will aid? When we find ourselves by this examination qualified to call for the Elders and have them pray over us, anointing us with oil in the name of the Lord, what may we expect when it is done and the blessings received? Most certainly, to be raised up from our sickness, restored to health, and our sins forgiven. We know of no controvertible evidence to this conclusion.

When Christ sent the apostles out by two and two, as they went preaching that men should repent, they "anointed with oil many that were sick and healed them." (Mark 6:13.) Does any one doubt that their healing was a physical one and that they were restored to physical health? When he sent out the seventy, two and two, he commissioned them to heal the sick, (Luke 10:9), and it is not at all improbable that they did so by the anointing with oil as the apostles had done when they were sent on a similar mission.

That the anointing of the sick with oil was practiced in the time of Christ for the healing of the sick, and also delegated to the Elders of the church to which James wrote, warrants us to conclude with justifiable evidences that it was a practice sanctioned by Christ and perpetuated by the apostolic church. If it was worthy of practice and recommendation by inspired men, certainly the devout follower of the Lord ought to deem it worthy of all confidence, and fail not to avail himself of this offered means of grace.

Most beautifully has God arranged the

plan of the Great Redemption to meet the very extremity of man's depravity. In his unbounded love he has left no means of grace beyond the reach of sinful men. When sick in body and the soul burdened with sin he may call the highest authority of God on earth, the Elders, into his home and they as the instruments in the Almighty's hands may effect that which is a marvel in the eyes of the world. Blessed promise; whereby the sick are raised and the sinstained soul made free. Give God the praise.

CHAPTER III.—EVERY GOOD WORK.

I.—PRAYER.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” 2 Cor. 9: 8.

THOSE who have entered into a covenanted relationship with God, through faith in the merits of the great atonement, are “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2:10. They are laborers in the Master’s vineyard and should be found always diligently following every good work.

Paul’s language in the text above, was addressed to those who had followed Christ in the regeneration, and by their zeal, had already provoked many to love and good works, while they stood ready awaiting Paul’s directions to do still more. The

Christian can never get too passively into the spirit of obedience to inspired instructions. While the Gospel is silent in particularizing upon many of the evils known to the present age, it is likewise silent upon the mode or manner of accomplishing much of the good known to be the duty of a Christian.

It therefore becomes necessary for the Christian worker to draw near unto God, that he may receive that inspiration necessary to acceptibly perform the work; for "God is able to make all grace abound toward him" for that very purpose.

That one may draw nigh unto God so as to receive this grace, he must first be prepared to enter into His most holy presence. Paul (Heb. 10: 22, 23) states the qualifying conditions. He says, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Having thus purged himself he is spiritually prepared to draw near unto Almighty God.

The object of drawing near unto God is to supplicate Him at a throne of grace,—to pray; for it is through prayer that we receive his grace. The undertaking of every good work should be preceded by prayer.

God has an order in everything and therefore in prayer. Recognizing the wonderful privilege extended to fallen man, that he might approach and speak to God in prayer, Paul has been very particular in teaching upon that subject. He says, "I bring my body into subjection." (1 Cor. 9: 27.) He had great reason for so doing; for he recognized the body as the 'temple of the Holy Ghost' (1 Cor. 6: 19) and as the "temple of the living God" (2 Cor. 6: 16.) To the Romans he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." (Rom. 12: 1.) From these quotations it is seen that Paul held it of great importance in approaching God, to be prepared in body as well as in mind. To the Corinthians he speaks more definitely concerning their conduct during prayer.

Read the 11th chapter of his first epistle

to the 16th verse. Let us examine the chapter. In verse 3 he makes these statements: "The head of (authority over) every woman is the man;" "The head of (authority over) every man is Christ;" "The head of (authority over) Christ is God." Verse 4, "Every man praying or prophesying having his head (a part of the body) covered dishonoreth his head (Christ.)" Verse 5, "But every woman that prayeth or prophesieth with her head (a part of the body) uncovered, dishonoreth her head (the man.)"

Here is a plain statement that a man, in honor to Christ, must pray with his head uncovered. Equally plain that a woman, in honor to the man must have her head covered; for, "if her head is uncovered, that is even all one as if she were shaven," which (v. 6) is a shame for her.

Verse 13, "Judge in yourselves; is it comely (becoming) that a woman pray unto God uncovered?" Verses 14 and 15. Here Paul is drawing an argument from nature to substantiate his claims. He says that nature teaches that it is a shame for a man to have long hair. It shows him to be effeminate, not fully masculine. But for a

woman to have long hair is a glory unto her Nature teaches that woman should have a covering, in that long hair is given to her and not to man.

It is evident that the long hair of the woman is not the prayer covering for which Paul is contending; for he speaks in verse 5 of a woman praying with her head uncovered and says that it is even all one, it is the same, that is, it is just as dishonorable as if her hair was cut off, and he says in verse 6 that it is a shame for her to have her hair cut off. [A little history here will aid us to understand Paul's expression. Disreputable women of ill fame in that time were known by their publicly appearing with their heads shorn; hence his statement that it is a shame for a woman to be shorn or shaven.] Verse 6.

"But if any man seem to be contentious, we have no such custom, neither the churches of God." Contentious about what? The man praying with his head covered, or the woman with her head uncovered. "We have no such custom." What custom? Men praying with their heads covered or women with their heads

uncovered.

But should this covering be a special one, differing from the ordinary storm covering? We answer, yes. Read carefully this argument. When we enter our homes and are no longer exposed to the weather without, we lay aside our weather protecting apparel. Men and women alike do this. Especially do they do so when they are to sit at the table and partake of a meal. Society demands that we do this, and our taste in etiquette teaches us that it is proper so to do. Therefore when we enter the house of God, the earthly tabernacle of our spiritual home, and as one great family sit down to the Lord's table, we ought to lay aside our storm apparel as we do at our homes; for we are approaching the most sacred place on earth, where we expect to hold sweet communion with high heaven. If ever there was a time when the Christian should breathe a prayer it is then; for no one doubts but that he is in the presence of Almighty God, and that angels from heaven are looking down upon the scene, while Christ is being honored and remembered.

If, then, this ordinary weather apparel is

laid aside by both men and women, all have their heads uncovered. The men are then in a condition to pray. The women must cover their heads that they may appear before God in his appointed way.

Paul says, "For this cause ought the woman to have power," i. e. a sign of authority, "on her head because of the angels." Why because of the angels? "They are all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. With this covering, or sign of authority, on her head, she signifies that she has accepted Christ and thus regained all that she had lost in her first great sin.

Christ is at the head of all creation [Jno. 1: 3; Heb. 1-3] and therefore the head of the woman, but she lost him as her head by her sin. A part of the curse pronounced upon her was that the man should now rule over her—should be her head. "And thy desire shall be to thy husband and he shall rule over thee." Gen. 3: 16. By her sin she fell, and Christ no longer is her head. She is placed under the authority of her husband, he is her head. In this sense Paul said, "The head of every woman is the man."

But in Christ all that was lost is restored. The woman had lost the right to Christ as her head. But now to show that she has accepted Christ and regained her right to claim him as her head she must put on this "sign of authority." With this covering upon her head she is no longer obliged to look upon man as her lord and head [1 Pet. 3: 6], but with perfect authority and with full assurance she may approach unto God and raise her voice in supplication unto Him in equal acceptance with the man. Thus is the grace of God made to abound to all alike. Man does not need the covering to reinstate Christ as his head; for in the transgression he had not lost that head. "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14.

Prayer is the key that unlocks the treasures of God's grace and gives to man the power to do all things. "Ask, and it shall be given you." Matt. 7: 7. "And all things whatsoever ye shall ask in prayer believing, ye shall receive." Matt. 21: 22. "Whatsoever thou wilt ask of God, God will give it thee." John 11: 22. "If any man

lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1: 5.

The promises are great and many; but that we may receive them, we must ask "according to his will." [1 John 5: 14.] That is, in his appointed way, as he has commanded. John assures us that the condition of receiving is keeping the commandment and doing those things that are pleasing in his sight. 1 John 3: 22.

Sometimes we ask and do not receive. James 4: 3 says, it is because we ask amiss. Either because we are not in a proper condition to ask, or because we ask him to do things for us in a way he has not promised. For example, if we are hungry and ask him to turn stone into bread for us, he will not do it; for he has given us faculties for procuring bread in another way. We must ask that He may aid us in procuring what we need, according to His way of giving it.

Having drawn near unto God and asked His guidance, being assured that "He is faithful that has promised," we are thereby "prepared unto every good work." 2 Tim. 2: 21.

II.—LITERAL DUTIES.

“This is a faithful saying; and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable to men.” Titus 3: 8.

This entire epistle of Paul to his spiritual son Titus is full of authoritative statements and admonitions relative to the conduct of those who had accepted the faith, in the island of Crete. Among the many things mentioned he especially lays emphasis upon the doing of good works, and commands Titus that he affirm constantly to them the importance of carefully maintaining them; for he says they are “profitable to men.”

But it may be asked what are we to understand by good works? Paul says, (1 Cor. 10: 31) “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” “For (Eph. 2: 10) we are his workmanship, created in Christ Jesus unto good works.” We learn by this that in whatsoever we do we must have right motives, a pure heart and unfeigned faith, that in the end God may receive the glory. We understand then that all manner of du-

ties, inward or outward, thoughts, words or actions, when done in a good conscience toward God or man in obedience to His law, constitute these good works, whereby God is glorified, (1 Peter 2: 12), and of which his peculiar people are zealous (Titus 2: 14.)

It should be remembered that an outward work, however good it may appear, and however beneficial it may be to the recipient, if it be a work of charity, unless accompanied by a pure inward motive does not glorify God. It may justify us in the sight of men, but nothing more. But if accompanied with a pure motive and unfeigned faith, God is glorified and we justified in his sight. Surely if the Christian has faith in God it is his duty to show that faith to the world.

James says, (2: 18), "I will shew thee my faith by my works." This is the only way that men may or can see our faith. "What doth it profit, my brethren, though a man say he hath faith, and have not works?" (James 2: 14) By the doing of work faith is made perfect. (James 2: 22.) We do not need a catalogue naming the good works to be done; for the child of God

led by the Holy Spirit will find them in "whatsoever his hands find to do." The Gospel names many of them, and many are not named. Some are mentioned by precept, others by example. Throughout, the Book teaches the underlying principle of obedience, both inward and outward as the way to the kingdom, while the righteousness of Christ is the sole meritorious cause of entering.

The duty of doing good works is imperative to all Christians. No other one thing is so oft repeated and so emphatically expressed as is the promised reward based upon the condition of *knowing* and *doing*. James (4: 17) says "To him that knoweth to do good and doeth it not, to him it is sin." The idea is too prevalent, even among Christian professors, that to have faith, think well, and do no bad act is all that is required. But no one will accept that kind of an interpretation to the language of Christ when he says, "whatsoever ye shall ask that will I do." All expect that he will perform a literal act. For example, when a congregation meets in special prayer by reason of some pestilence or famine, they expect that

God will do some literal act and alleviate their wants. It is right that they should do so. On the other hand when God asks us to do some good work He expects that we will perform the literal act.

James gives us an illustration. He says, "If a brother or sister be naked and destitute of daily food and one of you say to him, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" (James 2: 16.) "But be ye doers of the word and not hearers only deceiving yourselves" (ch. 1: 22.)

Good wishes, benedictions and prayers won't feed the hungry, or clothe the naked, or visit the sick, or minister to the fatherless and the widow, or do the "many good works" that Jesus hath shown us from the Father. (John 10: 32.) "Not every one that *sayeth* unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." Matt. 7: 21.

The Christian's mission is to work. He has been created in Christ Jesus for that purpose. To lift up the fallen, soothe the

sorrowing, advance the kingdom of Christ by a holy conversation and a virtuous conduct, and show to all the world by acts of charity that *Jesus indeed reigneth*.

The good work to be performed is twofold in the nature of the benefit derived from it. The work to be done, apart from the ordinances of the House of God, brings to the one who receives it, a temporal blessing as well as, if received in the right spirit, a spiritual benefit. To the doer of the good work it brings a blessing. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word; that man shall be blest in his deed." James 1: 25.

The law regulating the doing of good works is called a law of liberty; for it gives to him, who accepts it and is thereby born again and made a child of God, great liberty. It liberates him from sin and makes him free to do whatever he desires to do; he is bound by no law, he is under no restraint. The prohibition of God's law has no effect upon him; for he only desires to do right, he is righteous and the law was not made for him.

He who has followed Christ in the regeneration has entered upon a wondrous stage of liberty, and in all his actions he will do what free and ransomed souls led by the Holy spirit delight to do.

Ecclesiastical bodies may legislate and enforce obedience, but it matters not to him. They can only succeed in keeping the names of sinners upon the same roll with the saints. The saint is free so long as he looks into the perfect law of liberty and continues therein, not forgetting, but doing the work that he is, by that law, at liberty to do. The promise is, he shall be blest in his doing. Glorious liberty to work. Let all the Church of God arise and in the liberty wherewith Christ hath made us free, be active in the work until the scepter of His kingdom shall rule the world, and the anthem of the ransomed free, reverberate from shore to shore, until every heart shall know and every tongue confess the *Lord God Omnipotent reigneth*.

III.—CHRISTIAN FORBEARANCE.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Col. 3: 12-15.

The family of God is a body of saints, whose spiritual life is a reflection of the meekness and love of the Lord Jesus Christ. Each individual member of this body is begotten of God, (1 John 5: 18;) created in Christ Jesus unto good works, (Eph. 2: 10;) sanctified by the Holy Spirit, (Rom. 15: 16 2: 3;) made priests and kings, (Rev. 1: 6;) No higher honors can be bestowed than those which are attributes of a Christian's life. His very body becomes the dwelling place of God and the temple of the Holy Ghost. Not only does he magnify the Son of God incarnate, but the love of the Father and the communion of the Holy Spirit as well, dwells richly in him.

It is, then, to be expected that in the fam-

ily of God, there is a superhuman harmony, as unbroken as the finite limitations of mortal excellency will permit an approach toward that of the trinity in heaven. It is permitted, that man may live a righteous life on earth, though not altogether without sin, because of fleshly imperfections and the evilness of earthly environments; yet, with this as an incumbrance, and the innate power of evil to wage a ceaseless conflict with his soul, he is expected, and the power is given him, to approach unto a degree of holiness entitling him to be called a son of God. [1 John 3: 1.]

If the harmony among saints on earth is broken, it is sure evidence that the communion of the spirit has been withdrawn, and the peace which Jesus left us is flown. When this occurs some one has fallen from his high estate. He has not maintained the high degree of excellency possible for him to maintain. He has not done his best. He allowed the adverse power to gain the mastery over him, when his *best* effort would have won for him the victory. But he is now fallen, and is no longer his own master, the evil has possessed him, and it now

rules him. It has found out his weakness, his infirmity. The evil spirit now begins to express itself through him. We hear it in his words, and see it in his actions. Here is the trying point for the other members of the family of God—the Church.

Though our brother has fallen and perhaps grievously transgressed, shall we become offended at his word or action? We could not have become offended, had he not fallen; for while he and we are both in a pure state, the eternal harmony and peace of the Godhead is in us. But now he has fallen; we havenot. He has shown his weakness; we have proven our strength. What shall we do to restore him? “We then that are strong, ought to bear the infirmities of the weak.” (Rom. 15: 1.)

Here is our opportunity. But how shall we proceed? Shall we avoid him and show him that he is an offense to us? Shall we tell his faults abroad, while at the same time we greet him cordially? Shall we tell them to the church? Shall we ponder them in silence, fearing, lest to mention them, we might offend him? What *shall* we do? The wisdom of the serpent and the harm

lessness of the dove, must be blended here.

How readest thou the word? Paul says, (Gal. 6: 1) "If a man be overtaken in a fault," (and our brother now is,) "ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Just so. This is the act we are trying to do. Now Paul tells us how to do it. Read his answer: "Above all things put on charity [love]." "Let the peace of God rule in your heart." "Let the mind of Christ dwell in you richly in all wisdom." "Put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering."

Yes, Paul, but you have not told us what to do toward our brother; all this is to be performed within ourselves. Even so; when this is performed, Paul will not need to give us any further instructions. The truth of the old adage, "*Love will find the way*," will assert itself, and our brother will be reclaimed.

But, for the benefit of those who are slow to act upon a principle without a precept, the apostles have given ample instruction how to proceed. The case recited above is

not one of personal trespass, consequently, the 18th chapter of Matthew is not to be applied. The case is one in which our brother did not maintain in himself the "unity of the spirit in the bond of peace," Eph. 4: 3. He did not because of some infirmity, some certain weakness, by reason of which the enemy overcame him. Christ's address to Peter, when he told him that when he was himself converted, he should strengthen his brethren, is applicable to us here; here is our brother who needs it, and we, being converted, are the very persons who are to do it.

Now, to strengthen a thing is not to expose its weakness by putting to a crucial test the little strength it has. The little strength may be carefully exercised, and thus given an opportunity to grow and develop strength. Ah, here is the secret of success. Our brother must be strengthened by our kind words, our acts and deeds of love, and given an opportunity to develop the strength he yet has. He fell, only because he was not stimulated to his utmost ability. No one will fall who puts forth his *best* effort. But oftentimes it requires the

stimulating influence of kind words, and right deeds, from others, together with the sense of a definite responsibility to draw out that best effort.

Without giving him an opportunity to develop his strength, our strengthening him is only, as it were, adding a prop to support him in his weakness without making any provision whereby he may grow *stronger*. We prop up the tender young tree that has been broken by the storm, and then bring to bear upon its remaining vitality, fertilizing influences, that in course of time it may be able to stand alone in the severest storm. So with our brother who has fallen. This requires forbearance, i. e., an exercise of patience, bearing with; for, this good work of restoration requires, on the part of the true Christian, the exercise of the utmost caution, that the strongest type of every Christian grace may be brought to bear. The importance of the work cannot be overestimated; for to convert one from the error of his way is to save a soul from death. Jas. 5: 20.

To be able to practice Christian forbearance, we must not only be able to know in

what our brother has fallen, but as well must we be able to know what act of his merits the appellation of an offense. My brother cannot offend me, so long as I can find no fault in the thing he does; therefore I have no occasion to become offended when my brother does that which is right, however displeasing the right may be to me. But if I am offended because my brother does an act which is not wrong, though my judgment and the prestige of my past training satisfies me that it is wrong, I am the weak one. I am weak in not being able to see that my brother's act was not of evil. I am weak in not being able to bear with him in that which *I* thought likely to be *his* weakness. If I become offended, I thereby prove that I am weak; for the strong should *bear* the infirmities of the weak, and I could not do it; hence I am weak.

The idea of an old veteran of the cross, who is rooted and grounded in the faith, becoming offended because one of the lambs of the fold, in the weakness of his spiritual youth, erred from the truth, is irreverent, and it should put to open shame a soul so luke warm.

Is it plausible that the child should equal the father in piety? Does the mother become offended when her child, in its youthful buoyancy, oversteps the bounds of more matured decorum? No, but with a heart of love she admonishes it at each repeated transgression, and her hope is never gone, her effort never lacking, though she sees it going down to certain ruin. Thousands are the sons and daughters who, by such persistent efforts, have been saved from ruin, and launched at last into the active duties of an honorable life. "Eternal vigilance is the price of success," no less in the school of religion than in that of the world. Oh ye elders, and fathers and mothers in Israel, why stand ye idle? Is ruin better than redemption? Have you lost your hope? "Ye are the salt of the earth." Has it lost its savor? God forbid!

There is a difference in being grieved and in being offended. All are grieved, or should be, when one has erred from the truth, but none should be offended. Jesus never taught that we should be offended, wounded, hurt, because of the weakness of our brother. But he knew our weakness

and liability to become offended; hence he admonishes with an awful penalty attached, (Matt. 18: 35) that we forgive our brother his trespasses.

Paul teaches a far reaching principle when he says, "If meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." 1 Cor. 8: 13. The lesson is all important. The facts to be learned are these: (1) That we shall not engage in an indulgence which, though not sinful in itself, another, by reason of his lack of knowledge, the prejudice of his past training, or from other causes, thinks to be sinful, and is thereby injured. (2) That we must abstain from lawful privileges, when they might be misunderstood by others, and thereby they be encouraged and justified in wrong doing. (3) That the weakness and fallibility of the conscience of others must be recognized, and their spiritual welfare be made our chief concern, even though it be at the sacrifice of our own lawful privileges.

A lawful privilege is not a Christian privilege when it influences another to take liberty in doing some wrong thing which, in

his ignorance, he holds to be no more wrong than the act that we have done. Then if we exercise in the liberty we have, it becomes to him a stumbling block (v. 9) and through our knowledge we cause him, for whom Christ died, to perish (v. 11.) This is a sin against our weak brother, and when we sin against the brethren and wound their weak consciences, we sin against Christ (v. 12.) "The wages of sin is death."

If all the family of the brotherhood of Christ were equally endowed with knowledge, there would need to be but little self-denial practiced; and if all were filled with the spirit of truth, there would be no desire to do the things of evil. Offenses would then be a thing unknown; divisions, strife, and jealousy would be no more. But since for this we cannot hope, we must meet the problem as it is, and labor the more diligently to maintain the unity of the spirit in the bonds of peace.

To be wronged and bear it, is better than to be avenged, even though it be by a legal means. The fruit of the spirit is love, joy, peace, long suffering, gentleness, kindness, goodness, faith, meekness, temperance:

against such there is no law. Gal. 5: 22-23. Each individual member of the visible body of Christ, who has died to sin and been made alive in Christ, possesses each of these characteristics of holiness.

If each one who claims a membership in the invisible body; God's true church, will magnify these fruits in his daily walk, then will the song of Solomon be understood and all the world be made to know that the church of the true and Living God is "she that looketh forth as the morning, fair as moon, clear as the sun, and terrible as an army with banners."—Cant. 6: 10.

Every true follower of the meek and lowly Lamb of God hails with rapturous delight each appearing evidence that the soldiers of the cross have laid down the carnal shield and battle ax and are marching on triumphant unto glorious victory, bearing one anothers burdens.

O day of bliss! O joy Divine
When I controll this self of mine.
With Christ-like love I will forbear,
My brother's burden I will share.

IV. SUBMISSION.

Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6: 13.

Before a man accepts God, he is in rebellion against Him, if not by open acts of transgression his spirit strives against that of God and thus defies Him, opposing what God would establish in his heart and life. Whenever the spirit of man does not bear witness to, or is not at peace with, the Spirit of God as revealed in His word, man is in rebellion to Him, and in this condition his service, if he serves at all, is not pleasing and acceptable. Such are the “stiffnecked,” the “heady,” having wills that are strong and inflexible, unyielding to anything that opposes the course of their own inclinations, and as such inclinations are evil disposed they sooner or later lead the individual into literal acts of disobedience. These acts are transgressions of the law, which is sin and the result is death; for “The wages of sin is death.”

This condition arises because of the depraved nature of man, and it is found only

in those who have come to a knowledge of the truth but failed to accept it. The individual who has not come to the knowledge of the truth, though he does not serve the will of God, does not do so because he does not know that will. He may not be self-willed or stubborn, but in his ignorance he serves the enemy of God and of his soul. To such the grace of God abounds; but not so with him who knows the will of God and willfully violates it. Such a will has come in contact with the will of God and planted itself against it as against an enemy. Such a will must be broken. It must yield to the dictates of the will of God and submit itself to be controlled by it. This is self-crucifixion, the death that Paul died daily.

When the stubborn will is thus destroyed the spirit of God enters. The new creature is born and we are delivered from the body of death. Such a yielding places the individual in the hands of God as clay in the hands of the potter, to be moulded and fashioned according to His will.

With this spiritual relation existing between man and God, man is now ready to enter upon the active literal duties pertain-

ing to the Christian life. But immediately he finds himself confronted with another problem. In order to serve God in all His appointed ordinances, he finds that he must associate himself with others who have likewise yielded themselves to become servants of God.

In this association he comes in contact not only with the individual will of others but with the will and government of the institution, the church as a body. He now must learn not only that the institution is ordained of God, but that its government is placed in the hand of the faithful with power to execute its will. This peculiar church power, which Christ has given to the church on earth, was given in these words, "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matt. 18: 17-18. He has in this way, for the government of the members of the body, empowered the church to demand submis-

sion to its decisions.

The church is the agent or instrument of God through which He works to reach the erring and lead them back to obedience and submission to Him. This He does not alone for the unity and peace of the church, but to break the stubborn wills of men and bring them into a state of passive submission that they may be wholly at His service in all things. The Apostle Peter, in his first epistle, second chapter, from the thirteenth to the fifteenth verse, aims at the same result though he starts from a different standpoint. By direct command he enjoins upon all submission to every ordinance of man, even those enforced for temporal purposes. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. "The principle is thus well defined. When the spirit of submission predominates, every literal duty will be readily accepted and willingly ob-

served. The Church in exercising its power and authority is not as a tyrant domineering over his subjects; for it has as its object not its own gratification but the welfare of the individual for whom it acts.

Everything acted upon, or bound, by the church may not have in itself an immediate merit, and indeed it need not have any merit at all, if it but instills principles of submission to superior authority it accomplishes a good result, and for that alone the church is warranted to hold and enforce those distinctive, though peculiar, tenets which aside from this seem to have no immediate merit. He who by actual yielding acquires a spirit of willing submission to the higher authority, purchases by his sacrifice, for himself, a "good degree;" for with this principle controlling his spirit he is not only enabled, with all confidence to look up to the Church for counsel and protection, but recognizing the still higher authority of Divine Revelation as revealing the will of the Father above who rules over all, he gives himself up wholly to its requirements and thus becomes a willing submissive servant of the Most High.

We shall now consider the subject more in detail, particularly with reference to temporal results which are always, in a large measure, conducive to future happiness. Granting that the present life is an index of the future, and that each achievement is as a stepping stone to higher attainments, the Christian's sojourn here should not only be to himself a foretaste of heavenly joys, but it should be a model, as a light set in the darkness, to enlighten and aid others that they too may experience the same joys and obtain the same eternal goal. To accomplish this, is to arrive at the acme of a christian's missionary duties. Upon the principle that the water of a fountain cannot rise higher than its head, or the taught higher than the teaching, so the christian cannot be a model in the things in which he himself is deficient. This necessitates that the advocates of a higher christian life, and a more willing yielding to prescribed requirements, first prove themselves to be partakers of these advanced religious qualities. This makes the matter personal with each member of the Christian Church, and binds upon all separately whatever is the duty of each

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individually. Each of course has his special duties with reference to the office whereunto he has, through the church, been called, but no one is exempt by reason of his office, from the common duty of willing submission to higher authority.

Age and office both have their place in the ascending scale of the Christian economy. Peter teaches the younger to submit themselves to the elder, (1 Peter 5: 5) while at the same time Paul teaches that a respectful decorum on the part of the fathers toward the children is likewise becoming. The main object of forbearing with one another is that each may be won to proper submission to the other and thus establishing peace which contributes largely in unifying the force of the entire body.

When each individual member of the body, the church, can and does willingly submit to the performance of whatever duty the superior power enjoins upon him, then the Church presents a phase of harmony that not only increases its happiness and enhances its value as a coveted retreat from the storms of life without, but it adds to it a force and power that is mighty in the tear-

ing down of the strong holds of satan, in subduing the stubborn will of man, and in bringing all into subjection to the will of God.

The result of obedience to rightful authority is first peace, then happiness. Not only are we at peace with one another when each perform with a willing mind his duty to his fellow-man, to his church and to his God, but we are at peace with the church and with God. No contentions, no strife, no forebodings of evils to come. Nothing but the spirit of God pervading all, and overshadowed by his love each heart responsive to His will echoes back the glad refrain, "My Father worketh hitherto and I work." John 5: 17.

Give me a contrite spirit, Lord,
Submissively, Thy will to do,
That every act and thought and word
May be both gentle, kind and true.

CHAPTER IV.—KEEPING UNSPOTTED FROM THE WORLD.

“Pure religion and undefiled, before God and the Father, is this: To visit the fatherless and widows in their affliction and to keep unspotted from the world.”
James 1: 27.

THE world to the Christian professor is anything that hinders his spiritual progress. A divine life implies that the soul is free from any stain or pollution that contact with the world may leave upon it. To keep unspotted from the world the Christian must so walk in relation to it that his spirit will not be infected with its evils.

The spirit of man is a gift of God. It fell from grace and it is alone through the merits of the great atonement that it is again restored to favor. Man is made an heir to immortal glory by following Christ in the regeneration. This implies that he severs

relationship with the prince and power of the world and henceforth owns an allegiance to the laws of God. His spirit and life is conformed to the principles of that law, and so long as he is not influenced by the principles of the things of this world, he is at peace with God and is not spotted with the evils of the world.

The ways of the world are at variance with the will of God, and a spiritual acquiescence in conformity to them places upon the soul an allegiance to them. Thus he who would follow Christ and the world finds himself under the bondage of two masters, both of which he cannot wholly serve. When he renounced the world and became a child of God he was without spot, that is, no principle of any device of the world had any place in him. James was writing to such persons when he said, "Pure religion and undefiled before God and the Father, is to keep unspotted from the world." As a matter of convenience, and that we may get more clearly before the reader the principle features of the teaching of Christ, along these lines, that are so largely disregarded by the Christian world, we divide

the subject into the following heads and will treat each one separately.

1. NONCONFORMITY.
2. NONSWEARING.
3. USE OF THE CIVIL LAW.
4. PEACE PRINCIPLES.
5. ANTI-SECRECY.

I.—NON-CONFORMITY TO THE WORLD.

Paul, in writing to the Romans, said, "And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.' Rom. 12: 2.

Here Paul explains by what means a Christian may keep himself unspotted from the world, and be enabled to transform his life and conduct from his former inclinations and practices, into a willing and active obedience to the will of God. He says this is done by the renewing of the mind.

Since the work of grace is a spiritual one, and the doings of men are only outward expressions of the power that controls the body; it follows that the outward expression is an evidence of the spiritual work

within, and since no one will, uninfluenced by any other cause, act contrary to his spiritual promptings, in order to act acceptably toward God, the spirit within must be in harmony with His. When the will or heart is right within, all will be right without.

But it may well be asked, How do I know that my heart is right? If I dare not rely upon my conscience, which is dangerous in the extreme, what safe ground have I? The question is easily answered. 1 John 2: 3 says, "we do know that we know him, if we keep his commandments." This same principle will apply to the question. If we willingly, and from the heart, with desire, do his will, as revealed in His Word, then we know that we abide in him, and our heart is right. Paul to the Romans [6: 17, 18] says, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness."

But having thus disposed of this question, it brings another equally as vital. If I cannot obey from the heart the form of doctrine found in the Word, that is, if I cannot from the heart be willing, or have a desire to do

it, what can I do? This condition of the mind is evidence that it has not been renewed, and the question is, how can I renew it?

That I cannot find myself willing to do the teaching of the Word, does not necessarily imply a lack of faith. When Christ came to Peter to wash his feet, Peter was not willing, but he had all faith. But Christ made him willing by teaching him the great importance of being obedient, and assured him that he would know its meaning hereafter. Peter yielded obedience to the command or will of the Master, and we do not doubt that after he went on engaging in the practice, he fully realized the benefit. It teaches this, that if we have faith, by being obedient to his will, we will by and by, be changed in mind, be transformed, and made to realize the benefit to be derived from what we once thought to be useless. Paul adds testimony to this when he says, (1 Cor. 9: 27) "I keep under my body and bring it into subjection." He ruled it so as to perform the duties he knew to be in keeping with the will of God.

There is no surer way of moulding the

mind and fashioning it after the mind of Christ than by a constant practice of the things he sets before us to do. Having the mind then renewed, the task of being "not conformed to this world" is no longer difficult.

Having reached this conclusion relative to the change of mind being the basis of all nonconformity, it seems that further argument would be unnecessary, if strictly heeded, were it not for that class of inquisitive minds who are always wanting to know to what extent a good work must be carried, or to what particular thing the principle must be applied. They are generally those who do not understand the principle and have not much desire to learn it; hence nothing much less than legislative influences will cause an outward expression of an apparent inward change or renewal of mind.

Inward motive is that at which God looks, and unless it is pure and right, no one can expect a reward for the outward expression. Nevertheless if by legislative influences the individual strives to keep under his body, and bring it into subjection, by and by, God's good spirit striving to aid, the renew-

al of the mind will be accomplished, and, like the Romans (6: 17, 18), being made free from sin, he will become a servant of righteousness.

The particular things in which the Christian should not be conformed to this world are as many as the world has things conflicting with the doctrine of Christ. Or as many as the world has customs, the influence of which have a tendency to bring a result contrary to that brought out by the teaching of Christ. When we test our degree of transformation by the rule that causes us to do the things of Christ, because they are his teachings, whether we understand their efficacy or not. Then we will know to what extent we have accepted Christ. And on the other hand, if we test our conformity to the world by the things we do because they are the fashion, custom or device of the world, then will we know to what extent we are the servant of the Prince of this world.

II.—NON-SWEARING.

Swearing is taking the name of God in vain. To take the name of God in vain is

to uselessly employ that sacred name when the occasion does not require it, and when no good is expected to come from its use.

Swearing is either profane or civil. The former is that use of the name of God or his attributes; of the name of Christ, or of the Holy Ghost that is in common vogue by wicked persons for sinful purposes. The latter is that form of swearing made legal by the law of the land. It is intended to bind upon the person thus swearing, the most rigid obligation that, in the matter involved, his words or actions may be relied upon as truth unquestionable by man, for a departure from which he becomes answerable to God.

The former is condemned by all as being unchristian, ungodly. The latter is not condemned, thoughtlessly engaged in, and even upheld by many good meaning Christian professors. In this as in all things else, we should turn to the Word of God. What it upholds we should uphold; what it condemns we should abstain from.

God has at all times forbidden false swearing (Lev. 19: 12), and swearing by any other name except his own (Ex. 23:13).

He did allow in ancient times that men might swear by his name (Deut. 6: 13); but since the fulfillment of the law and the prophets, and the establishment in Zion of "a foundation stone, a tried stone, a precious corner stone," which is Jesus Christ the Righteous, the former dispensation has passed away. The time of that lack of the true knowledge of God and of heavenly things, God winked at, (Acts 17: 30), but now commandeth men everywhere to repent and believe the Gospel, which is his will given to us by his Son. We are now commanded to hear him in all things whatsoever he shall say unto us.

On the subject of legal swearing he is not silent. He says in Matt. 5: 33, 34, "Ye have heard that it hath been said by them of old, Thou shalt not foreswear thyself, but perform unto the Lord thine oaths. But I say unto you, *swear not at all.*" Here we have his teaching which we are commanded to hear and obey. It was spoken in direct reference to performing oaths unto the Lord under the former dispensation. If he has abolished anything from the law, certainly he has abolished the performing of oaths.

He is not speaking here of profanity, or taking the name of God in vain, but to *performing* oaths in the manner prescribed by the law.

History confirms that the apostles and early Christians observed this teaching literally. Have we found some new way of interpreting the meaning of the teaching of Christ, unknown to the apostles? Nay verily; but the way of the world has so engrafted itself into the hearts of men, that it puts at naught the teaching of Christ. "Let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." (v. 37.) What is this that is *more*? Conforming to the custom of the world in taking an oath. It cometh of evil. James says (5: 12) "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by *any other* oath;" Why? "Lest ye fall into condemnation." But some one is ever ready to ask, Where is the sin in it? With equal propriety he might ask, Where is the sin in breaking any of God's commands?

Since the law of our country has made provision whereby the followers of Christ

may give testimony in court by affirmation according to the teaching of Christ and the apostle, he who *swears* by the uplifting of his hand or kissing the Bible or by any other oath, does so by choice. He chooses the way of the world in preference to the way of the Gospel of Christ. He is spotted by the world. "Pure and undefiled religion before God and the Father is this, to keep unspotted from the world." Choose ye whom ye will serve, Christ or the world.

III.—USE OF THE CIVIL LAW.

By the civil law we mean that rule of conduct prescribed by the Supreme power of the country in which we live. It is the privilege of every person, free-born into the world to be equally protected from the encroachments of others upon their rights and to be equally protected, with every other person, in the prosecution of whatever his vocation or his position in life, entitles him to or his industry and acquisition has made him heir unto.

Men in their mutual governments have wisely provided for the maintenance of these

equal privileges. In all ages it has been found necessary to the advancement of civilization that all of the same state or nation conform to a certain fixed rule of conduct and it has been found that the nearer this rule has equalized individual privileges, the more prosperous was the country. Long before Christ taught the principle, it was recognized that in the great body of humanity we are all one. One in aim, one in purpose, one in the equality of our privileges. But the harmony of mutual right is often broken in upon by those who disregard the law of nature and seek to acquire unto themselves the rights of others; hence laws are made as a safeguard for those who may be molested. Laws were originally made as a defensive means, but since men willfully transgress them they have become a prosecuting agent to bring to justice the offenders.

The civil law is the outgrowth of the law of nature established in the hearts of men prior to any positive precept. It is the product of the best intellect of the world. Not only had its origin in God but He also has sanctioned it. Like every other institution universally ordained among men for their

mutual good, it is the abuse of it that is displeasing to God. Men of the world and worldly minded abuse it. The intellectually depraved, those in whom the dignity of their souls rise no higher than to see in it a means of retaliation, use it to satiate their spirit of revenge. The law indeed says "An eye for an eye, a tooth for a tooth," and the man of the world grasps the opportunity and says "Revenge, get even." This is the way of the world Goliath-like, it laughs to scorn the humble christian principle of choosing rather to suffer for a season than to place its foot upon the neck of the helpless victims. The way of the world must be avoided; it leads to ruin.

Paul positively forbids the use of the law in adjusting matters among brethren. In the sixth chapter of First Corinthians he says, "Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" In the course of his reasoning, he reminds them of the high attainments of the saints even to the judging of Angels, and upbraids them for going before unbelievers and setting to judge those that are least esteemed in the Church;

that is, those worldly judges who make no profession of the Christian religion, and who are held in low esteem by the church of Christ.

(Verse 7.) "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? This is the tenor of the Apostle's teaching on this subject, and when he said, "I speak to your shame. There is utterly a fault among you." He must have recognized a grievous error among them. What was it? The shame was that by their actions, there was not one among them sufficiently wise in knowledge of God to judge the smallest matter. The fault was they resorted to the ways of the world in direct violation to the teaching of Christ, who had said, [Matt. 18,] "If thy brother shall trespass against thee, go and tell him of his fault between thee and him alone." "But if he fail to hear thee [alone] take with thee one or two more;" "and if he neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and publican." How do

this? (Rom. 16: 17.) "Mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them."

The Corinthians had not heeded this teaching of Christ and therefore could not heed this teaching of Paul. No wonder there was utterly a fault among them, and likewise is there now among Christians who forget this teaching of Christ, ignore the authority of the Church, and resort to the civil law when wronged. Certainly in the family of Christ there is sufficient wisdom to decide honestly and according to truth and right in any matter of controversy.

The law is for our protection and physical welfare, and when our rights and privileges are incroached upon by the nefarious intrigues of a wicked world, we have a right like Paul when he appealed to Rome, to appeal to the "powers that be;" but never for the offences of one whom the church holds as a brother in Christ.

Christians among themselves are governed by the law and spirit of Christ and do not need the restraining influence of the civil law.

IV.—PEACE PRINCIPLES.

“Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” 2 Cor. 13: 11.

“The fruit of righteousness is sown in peace of them that make peace.” James 3: 18.

“Let the peace of God rule in your hearts.” Col. 3: 15.

Peace is the evidence of a good conscience toward another. It signifies that antagonistic elements and conflicting principles are dormant. It is even more. Life and life have become genial and concordant spirits have coalesced. The first definition may be applied to individuals. The second to organizations or nations. The third to man in his relation to God.

When the temper ruffles, the heart quickens its pace, the eye sparkles, the face flushes, when an indescribable emotion ruling within dispels with resentment the cherished thoughts of another, there is no peace there. There is no consenting inward testimony bearing evidence that the two individuals are capable of enjoying, without a clash, the joint possession of the same thing at the same time. This condition is con-

science in rebellion against the thing it was not taught to appreciate or was taught to resent.

A conscience is good toward another when in the other it finds no cause of offense, and is in itself no cause of offense to the other.

When this condition abounds there is peace such as qualifies individuals to enjoy the association of one another. It is this condition of good will toward one another that binds the hearts and lives of Christian men and women into one inseparable body, making the aims of one the common aim of all.

Peace as applied to organizations or to nations consists only, in a civil sense, in a commercial or political tranquility. A nation is a dead arbitrary mechanism incapable of being exercised by a conscience such as is characteristic of an individual. An outward open statement of differences is necessary to a declaration of hostilities. A nation does not have conscientious feeling such as an individual may experience, yet when the national pulse throbs in unison, either to sustain or destroy national inter-

course, the result is as inevitable as when the opposing elements are at play in individuals.

It matters not what the motive is, whether good or bad if that in each is the same, peace will be established and the result following will be the enjoyment of a condition of tranquility. From this condition of tranquility the liveliest state of activity may be expected; for all the forces of both are united for active work and there is no antagonistic element.

Peace, or the harmonious blending of the life pulse or motive power of nations, produces a spontaneous flow of the real germ of the national characteristic of each to the other. In this way each is made like the other, the weaker being more changed than the stronger. when two that are equal in essential qualities each become like the other neither will be like it was before; each will have new features added and the strength of both will be combined in one.

Grand and triumphal will be the progress of civilization, intellectual culture and social refinement, when the nations of the earth will thus be at peace. The maddening de-

moralizing influence of martial array, the shedding of blood, the desolating of the home and its happiness, will then be exchanged for the elevating refinements of the pursuits of peace which build up the home and secure to it added pleasures.

The highest type of peace together with all that attends it, is that found existing between a soul, ransomed by the blood of the Lamb, and its maker. A soul thus redeemed is as it was when God's primeval edict went into effect, "Let us make man in our own image;" for then it was like Him and now again it is so. There is more joy in heaven because of this than because of all other things; for when peace with God is established it is also established with the Son and with the Holy Ghost and with all the heavenly host; for that which touches the Infinity touches likewise the infinite host of His dependencies.

But what is this peace? It is rest. "There remaineth therefore a rest for the people of God." It is a rest. (i. e.) a cessation from difficulties caused by an estrangement from God. It is the peace that passeth understanding. To abide in the shelter of the

Rock is to rest in His embrace and be at peace with Him. At peace with God. It signifies that our lives are swallowed up in His. He being the all controlling, we have lost our sinfulness and are transformed, yielding to Him.

War is the antonym of peace, whether it be among individuals, between nations or in rebellion against God. Whenever the harmony that should prevail is destroyed war is the result, whether it be manifest in strife, or in insidious combat, or in obstinate indifference. Concerning the first instance Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

Concerning the second James 4: 1, says, "From whence come wars?" All who engage in them can answer as James answers:

"Come they not hence even in your lusts that war in your members?" Yes, this is the answer. "Ye lust and have not, ye kill and desire to have." Concerning the third the Lord says, Isa. 1: 15. "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make any prayers I will not hear." There is no condition of war as opposed

to peace that is justifiable, when it is caused by the carnal desires of an earthly lust. Our warfare is not with carnal things, therefore we dare not use carnal means. There is but one great justifiable controversy, but the warfare is spiritual and the chief weapon is the sword of the spirit, the Word of God.

In the Christian economy there is no provision for carnal warfare; for "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24.

It is evident that those who witnessed the teaching of Christ while on earth understood well that he taught the principle of nonresistance. Here are their own statements John 11: 47-48. "Then gathered the chief priests and the Pharisees a council, and said, what do we? for this man doeth many miracles. If we let him thus alone all men will believe on him; and the Romans shall come and take away both our place and our nation." They feared that by the miracles he performed all men would be caused to believe in his teaching and believing they would obey and would not resist an enemy even though it were to retain their homes and their nation. This was a

just cause of fear for the priests and Pharisees whose position and office depended upon maintaining their government.

They remembered that Christ had taught, Matt. 5: 39-40, "resist not evil; but whosoever will smite thee on thy right cheek turn to him the other also, and if any man will sue thee at the law and take away thy coat let him have thy cloak also." And they feared that a general acceptation of their doctrines would endanger their personal safety. They were yet carnal, they had not been renewed by the spirit of God, they were in their natural state and therefore not capable of receiving this teaching, for "The natural man receiveth not the things of the spirit of God." 1 Cor. 2: 14. The Christians warfare is with the sword of the Spirit, not with carnal weapons against the carnalities of life but against principalities and powers and spiritual wickedness enthroned upon the heart. When these are destroyed, the heart is as if it were baptized with fire, renovated, cleansed, purged and the lusts thereof are destroyed. Then can he follow peace with all men, and the works of righteousness will be his chief delight.

V.—SECRET SOCIETIES.

Cause of their origin, present value, and final
result.

To investigate the claims of any organization or society, three searching questions may be asked: (1) From what cause did it originate? (2) What is it accomplishing now? (3) What will be the final result? To test a society by these questions is to call out from it a vindication of its claims, both as to the need of its origin, its present proficiency and its hope of the future. Any society that cannot give a satisfactory answer to each of these questions is not worthy of the patronage and support of a free people who are at liberty to labor unrestrained for their own present and future welfare, and for the welfare of humanity at large.

Test the Christian religion by these questions and it in each instance has a definite and all-sufficient answer. This test alone is sufficient to establish it as the only social, moral and religious system worthy of support, since it has the direct edict of the Supreme Being, God himself, with reference to the need of its origin. His promise of a

most glorious final result and the living evidences of its present efficiency, there remains no controversy as to the rite of its existing, the paramount good it is doing, and the ultimate glory awaiting.

First, the Christian religion is here because without it, man would have been forever lost. It had its origin in God's great love for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. We were fallen and were without hope in the world. Save for the sacrificial offering of Jesus Christ the Lamb of God, slain to redeem us we were irretrievably lost. No institution upon earth ever had a clearer title or a better right to exist among men than that through which we are readapted and entitled to be called the sons and daughters of God. The world has no greater need than this, and in proportion to the needs of the world, so should be the prominence of the institution that supplies them.

Second. The good it is now accomplishing cannot be expressed in words. Multi-

plied millions are by it daily enjoying temporal prosperity. Financial, educational and social influences have encompassed the earth, propelled by the fundamental principles of the Christian religion. All the good accomplished by the societies of a worldly origin and nature taken together is but a shadow and mockery when compared to the world wide efficiency of that which God hath ordained. The Christian religion would be worthy of acceptance by all men everywhere if this were the only result it accomplished, or the only object it had in view; but this is only the beginning of its usefulness, only a temporal means to demonstrate its rite to exist in the world, and to lead men to anticipate the glorious fulfillment of its promises in the world to come.

Third. Its answer to the question, What will be the final result? is found not only in the peace and heavenly joy experienced in the heart of the man of God, but likewise in the multiplied testimonies of the inspired writers, and in the oft repeated promises of the Son of God.

The secret Lodge system can give no such

answer. To the first question it must answer that it had its origin in the evil designs of men, and that the first application of the principles of secrecy, was the first result of the first transgression. When our foreparents sinned in the garden, they did so simply by overstepping the bounds of their privileges. Evil had entered their hearts, and the first impulse after they had sinned, was to keep it secret from God. Twin sister it was with the sin, only the younger of the two. With this as the starting point, the application of the principle became more and more frequent as the sins of men multiplied. The principle of secrecy has no noble origin or worthy precedent to entitle it to respect among men.

The thing it attempts to do is the very thing God does not want done. True, men are depraved and need a garment to hide their inward nakedness; but there is no depravity that the Christian religion is not able to meet, and for which it was not given to us; hence there is no just cause why any other institution should spring up and attempt to do that which properly belongs to the Christian Church. By the secret prin-

ciple, the sinner seeks to escape the penalty for his wrong doing by hiding the wrong. By the Christian principle, we seek to escape the penalty by removing the wrong. A cognate principle with the secret system, is to clothe in mystery and to keep hid from public and divine inspection the real cause for which the system is working. It is a natural consequence following the sinful disposition of man. Our foreparents acted upon this principle when they hid themselves from God. They hid because they had sinned, and in hiding sinned again.

Man has become wise in his efforts to sin as well as in many other things. When the desire to do wrong now enters him, he takes the principle of secrecy, as it were, by the forelock; that is, he hides himself before he sins as a means of protecting himself in the sin. The principle of secrecy is the outgrowth of iniquity, the child of sin. It came about because of sin, not that it might rectify the wrong, or make atonement for it, but that it might hide the wrong and save the evil doer from exposure. Not that it might destroy the evil or kill the motive that prompted the individual to commit the

sin, but that it might cause him to appear as without the sin, thus making of him a hypocrite, a "white washed sepulcher."

Thus the prime original cause of secrecy is found in man's desire to appear as without sin when he has sinned. How different this is from the very nature of God, and from the whole teaching of his Word. God, who in his abundant goodness, free and open in all his purposes, pours out upon us all, indiscriminately, unnumbered blessings. The copious rain descending, the genial sunshine, the balmy warmth of springtime, the refreshing summer dews, and in a million other cadences, by voice of the songster, or rippling rill, or in the ever changing hue of blade or bud or bloom, he expresses his open-hearted, free benevolence.

How piteous in comparison is the stunted benevolence of the secret system, chained and hampered by a thousand prohibitions against the free and open dispensation of the good it professes to have in its possession. The good now being accomplished by the secret system, is antagonistic to the best interest of the Christian Church.

While on the one hand a limited amount

of benevolence is distributed, and usually at a cost of *two-thirds* of the whole amount set apart for that purpose. On the other hand it is thwarting the work of the Church which by its economic system it can apply its benevolences at a cost of less *than two per. cent* of the amount appropriated. It is depriving the needy of the *two-thirds* and squandering it in regalia and sumptuous reveling.

The Lodge system is not only detrimental to the accomplishing of the greatest good temporarily, but its baneful spiritual influence is still more appalling. Not unfrequently is the carnal appetite satiated at the expense of the home, its necessary comforts and its happiness, with no return in temporal or spiritual good, but with a positive growth in morbid sensualities. The baneful effects of the system do not stop here. Its temporal depravities touch also the spiritual nature of the participants. It does not prepare men for discipleship at the feet of Jesus. Its objects and purposes are of a temporal nature. Its benevolences do not carry the thankful spirit of the one who receives them back to the Fountain Head and Giver

of all good, but centers it wholly upon the lodge or order immediately performing the charitable act. It thus leads away from Christ instead of to Him, and creates a filial endearment for an institution of ignoble origin, standing in open opposition to the nature of God and in direct violation of the teaching of His word. The Lodge system cannot maintain that it is accomplishing a creditable degree of permanent good; for that which it does accomplish is only a hindrance to the greater good that could be accomplished with the means it controls and misapplies.

It is conceded everywhere that the Church is the permanent social fabric of the world as well as the spiritual home of the people who eventually will dwell in the kingdom of God in heaven. It establishes the moral, intellectual, and temporal welfare of the world. It is enabled to do so because of its high and holy origin and the nobleness of its purpose. No one can be benefitted by an institution beyond the scope of the possibilities of that institution. An institution that is of a worldly origin and the limitation of its purposes are temporal, has its possibilities

limited wholly to present temporal achievements. Such institutions when employed as auxiliaries to the Higher institution, the Christian Church, may with credit perform their mission. But when they, as does the Mosonic lodge, declare that within themselves, is found "All that the soul of man desires," they cannot be auxiliaries to the church, but they pose as all-sufficient within themselves, independent of the Christian Church, and therefore erect a plan of redemption, altogether foreign from that established by the Lord Jesus Christ. They thus offer another way of gaining the soul's one great desire, viz, to enter heaven at last. This cannot be; for Christ has said, and His words are true, "I am the way: no man cometh unto the Father but by Me."

It follows then that the Lodge system is a means of deception. Overstepping the scope of its true possibilities, it pretends to fit men for future bliss. It is, permit me to say, a devise of the wicked one with which to ensnare the unwary and lead them into ultimate ruin. Satan is very wiley and because of the inborn desire of the soul of man to fit itself for future life he offers this as a sub-

stitute to that which he knows to be the true way that God has provided for the redemption of the world.

Aside from this faint pretense, the system offers nothing in the way of future happiness other than that which is claimed by the atheist or the common moralist. The theory therefore upon which the various secret systems are founded is utterly deficient in its answer to the three searching questions:

(1.) From what cause did it originate?

(2.) What is it accomplishing now?

(3.) What will be the final result? Since the cause of its origin is not a worthy one, and the work it is now accomplishing is not commendable, and its eternal prospect stands absolutely without a single promise, it follows that the institution is not such as should find favor among men professing godliness.

Effect of the Lodge system upon Civil government.

PATRIOTISM.

We hold in common with all mankind the grand eternal privilege of free access to the temple of truth and all knowledge revealed from Deity to man. Though we may never know in full all the good that we are heir unto, yet the privilege to do so is ours, and no earthborn social system has any right to debar any individual from enjoying his portion of the good because of inabilities which he cannot overcome.

We hold it our duty to discern and establish that true relation with one another necessary to secure the present temporal welfare of all. That this end may be accomplished governments are established and the rising generations are taught to realize their merits. These governments are established, based upon the wisdom of men, and their judgment is the highest tribunal of authority. These governments differ in different countries but all who live loyally have an attachment to their country peculiar to their ideal of government. This attachment is called patriotism. When men fail to realize

their ideal their patriotism is weakened. In the time of Hannibal's invasion, when the Roman soldiers saw their nation's long cherished ideal trampled under foot and disgraced they were ready to sell their swords to the highest bidder.

Each nation has its peculiar characteristics of patriotism. We are Americans and living in the American age, have our patriotic characteristics on the American style. It is strong in proportion to our attachment to the American principles of government. But before we can measure the strength of our patriotism, we must know what the principles of our government are, and how fully we have been educated to appreciate them.

There are two causes by reason of which our love of country may never develop into a sacred tie of permanent loyalty. 1st, the principles may be such that we cannot harmonize them with our individual likes and dislikes in which instance there can be no patriotic attachment. 2nd, If the principles are such that we could harmonize our lives with them, yet if we have affiliated ourselves with some other institution, foreign to and

different in principle, we cannot, while we are loyal to this institution, permit an unwavering loyalty to be developed for our country and its government.

In reviewing the effects of the Lodge system upon our civil government, it is necessary to hold up collaterally the underlying principles of each. This we now proceed briefly to do. I refer, first, to the Declaration of Independence of July 4, 1776. That immortal document is prefaced by the self-evident truth that all men were created equal, and that all are equally amenable to each other for a maintenance of that equality. The fundamental principle upon which our government was founded is, that all men are equal claimants to whatever God has allowed them to possess and control, irrespective of humbleness of birth, physical deformity or mental depravity. It invites all alike to overcome their hindrances, and to rise by individual excellency to possess the highest gifts from the hands of the people. It does more: it reaches down to those who are needy and lends them aid and asks nothing in return. By this benevolence has many a man of meaner birth seen the day

star of hope arise, and following in its wake, he has gained a prominence not unenviable. Whose heart could not throb with patriotic pulsations, when blessed with a government that supplies the wants of the needy, yet gives due honor to all their merits?

But how is it with the Lodge system? It professes to teach patriotism, or love of country, but on quite a different plan, yes, and from a different principle. It should be remembered that the *plan* is not the *principle*, but only a means to bring out the result by reason of the principle. The result will be related to the principle. If, then, the Lodge plan brings out a result, and that result be attachment to the principle, and that principle is distinctively a Lodge principle, and different from the principle of our civil government, the result cannot be true patriotism.

But do the plans differ? Verily, the Lodge says to the poor, the man of humble birth, and poor in this world's goods, Acquire wealth, then come and join us; pay for the privilege and then we will help you. The poor cannot be members of the Lodge and pay the exorbitant requirements. It

says to the physically deformed, Cure yourself, and pay for it yourself, and then you may be a member of our fraternity. It says to him who is mentally weak, Seek another asylum until you are healed, and then you may receive the benefits of our mystic fold. Thus the plan upon which the Lodge system operates, excludes all those who should have help, and they must go elsewhere to find it or continue to suffer without it.

But wherein do the principles differ? The plan prefaces or reveals the principle. Our American system of government teaches that all men are, by virtue of their being, equal, that is, they have an equal right to all of good that this life may give, and that by virtue of that right, are one common brotherhood, and therefore each is bound to aid his fellowman. The Lodge system teaches that all are not equal, that is, have not an equal right to all of good, and therefore not brethren, in the great common universal sense, but that each must qualify himself, independent of any aid from the system, for it offers no aid except to those who have previously aided it. Now where is the element of instilling patriotism or

love of country in either plan or principle? If there is none, (and there is not) then the institution must be foreign to the American principle of government, and hence detrimental to true American patriotism.

If, then, governments are established and maintained for the social temporal welfare of all its citizens alike, whatever institution of a temporal nature, teaches them otherwise, is therefore detrimental to the best interests of the government. It follows likewise that, since no two institutions with opposite principle can work together and produce the desired result in both, the Lodge system is an undermining force, destroying the vitality of the nation by weaning away its citizens in establishing their loyalty to it, and thereby weakening their devotion to the nation as the chief social system for temporal welfare.

The loyal member of the secret fraternity finds himself bound by the most rigid obligations to promote the welfare of the fraternity and its members, irrespective of the stigma of reproach that may be placed upon the government for apparent failures in it to meet out justice when it was due, which

failure the government was forced into, because of the Lodge member keeping his obligated faith with the Lodge. Thus the government is criticised and censured by those who are not familiar with the Lodge and the plan upon which it works. The government is made to bear the illegal reproach while the Lodge, the real cause, is allowed to go not even suspicioned. In this way the Lodge has become the means of causing true loyal citizens to lose confidence in the government, patriotism is destroyed, love of our free American institution wiped out, and hearts are made ripe for the reception of the seeds of anarchy, all because the members of a social system, opposed in principle to our glorious government, remained loyal to the Lodge, fraud or no fraud.

PERJURY.

The oaths administered by many secret fraternities are the most diabolical imprecations ever dropped from the lips of men. When a man must be stimulated by threats of physical violence, to the extent of having "his body severed in twain," "his tongue pierced with a hot iron," or "torn out by

the roots," "his heart exposed to vultures," etc., *adinfinitum*, in order to insure the keeping of his plighted faith, he must be regarded as being very low down the order of creditable moral veracity. Yet it is all done in the boasted name of "fellowship," fraternal-brotherhoodism. The taking of an oath, even legal, is in itself bad enough, and not at all permitted for a Christian. Yet when they are unscrupulously taken and the number of them multiplied, they become still more and more obnoxious to the laws of God and man.

Every individual who has arrived at the age of manhood and is qualified for membership in the Lodge, has already become, in the fullest sense, a citizen of the country, and many such persons are also sworn officers of the government and ordained officers of the Church of Christ. They are not, therefore, men, isolated from all social connections and affiliations, who for the first time assume relations with others when they apply for admittance into the Lodge.

All honorable minds admit that we are not alienated from social duties and individual obligations in promoting the welfare of

our associates and of the community in general. These and like obligations rest on all of us by virtue of our being. Citizenship is not only a matter of patriotic sentiment, national pride and devotion to country, but it is practically asserted in our claims for protection, in the adjudication of temporal affairs, in our demands for suffrage, in holding office and administering the affairs of the country.

In some cases these privileges are restricted, or rather the authority to engage in them is reinforced by an oath of loyalty to the country in performing them. Now since men are thus citizens of the nation and having primarily taken upon them, in consequence of this citizenship, vows of loyalty to the national institution, they owe to it first of all, their unbiased fidelity. The social relationship into which we are thus placed, has a stronger demand upon us than any fraternal system can impose by all the rigor of its oaths.

In taking the oath for admittance into the Lodge, their former vows are not annulled, and since the Lodge oath is exactly opposed to these vows it is perjury to take it. It is

perjury because, outside of the Lodge, in vows already taken, are expressed the highest temporal obligation that man can owe to his fellowman by virtue of their citizenship. To break these former vows is perjury. To deny them is to break them.

Not only is this condition brought about by temporal affiliation, but membership in the church expresses an affiliation of the most high and solemn nature. And all the more so is a man, who by formal consecration, has been set apart to serve in the Gospel ministry. This consecrated relationship is recognized as affecting his whole life, touching every department of his being and transforming it wholly to an undivided service in spiritual things. If any vow can be taken more binding and sacred than another, surely this surpasses all others; yet when such an individual, as sometimes is the case, asks for admittance into the Lodge, the fraternal vows are held up as of transcending importance, and the poor, deluded, blinded victim yields himself a willing sacrifice, denying his former vows which antedate and far out-value the sweeping one which he now accepts. If it were perjury to break the

former vows, it is perjury to deny them, and it is the culmination of the very acme of perjury to swear the very opposite to them and thus take an oath to break or deny them.

A right and honorable vow taken, or an oath performed for a good purpose and in faith, cannot be annulled by any subsequent oath of opposite significance; for if the first is right the second is not, and the second cannot repeal or annul the first; hence it only serves to break or deny the first, and to break or deny an oath or vow is perjury. Again, taking an oath is an appeal to Almighty God. But to appeal to him twice in petitions that contradict is an outrageous insult before the throne of justice.

THE LODGE SYSTEM AS OPPOSED TO THE
CHRISTIAN RELIGION.

"I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, seek ye me in vain. I the Lord speak righteousness, I declare right things."—Isa. 45: 19.

"Hear ye this; I have not spoken in secret from the beginning."—Isa. 48: 16.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not."—Matt. 24: 26.

"What I tell you in darkness, that speak ye in the light: and what ye hear in the ears, that preach ye upon the housetops."—Matt. 10: 27.

"I will open my mouth in parables; I will utter things that have been kept secret from the foundation of the world."—Matt. 13: 35.

From these scriptures it is evident that neither God nor Christ has spoken anything or in any way revealed anything to man that should be kept secret. They also reveal the true nature of the Deity in the free and open manner in which He deals with all mankind alike. He is no respecter of persons and whatever He has given to one He has made it the privilege of all to enjoy alike.

Aside from His positive declaration that

He has not spoken at any time in secret, the fact that He has at all times dispensed his temporal blessings upon both saint and sinner alike, is alone sufficient to counteract the idea that He at any time or in any way would sanction the usurpation of temporal or spiritual good by any order or society and thus secluding it from all who are not of that order and making it impossible for many to obtain it because of physical or financial inability. God is not a respecter of persons, and He does not look to the temporal environments of an individual when estimating the value of the soul. Rich or poor, Jew or Gentile, nationality, race or color, nothing of physical restriction prohibits any one from being a welcome recipient of the free and open bounties of our God.

“Come unto Me all ye that labor and are heavy laden, and I will give you rest.” Matt. 11: 28. The “all” includes the entire human family, regardless of their inability to meet the requirements of man-made restriction effecting a social brotherhood. “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matt. 6: 33. The “all

things" include whatever is needful for our temporal welfare.

God is the provider of everything we need. He has promised it, and He is faithful to His promise. The only condition He lays down upon which He makes the promise is that we seek His kingdom. This kingdom in the world is embodied in the Church of Christ. There remains therefore no excuse for the existence of any other organization pretending to possess similar or identical benefits. If the Word of God contains all the teaching necessary for a moral and religious life, then there is no necessity for another system outside of that which the Word authorizes, in which to embody these important teachings.

While God is free, open, and impartial in the distribution of His blessings, these blessings are of two characters: 1st, Those that are universal, such as the physical blessings that all enjoy alike, irrespective of spiritual attainments. The pleasant sunshine, the refreshing rains, the rich resources of the earth, health, wealth, and social enjoyments, the Sabbath day, the Christian Church, the Word of God, are all universal

gifts bestowed upon all alike.

2nd, Those that are special, such as are given to those who qualify themselves by receiving and accepting the universal blessings in truth and sincerity through faith, repentance, and baptism. They are the pardon of sins, the gift of the Holy Ghost, present hope and future happiness, a crown of glory in life immortal and all the riches of the treasures of heaven. In this way is explained the scripture, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath." Matt. 13. 12.

The former of these blessings all are equally entitled to and in receiving the latter they in no way lose the benefits of the former, but retain them, and add to them all that is contained in the latter. But from him that does not have the latter, there shall be taken away the enjoyments and benefits of the former. The Lodge system is detrimental to the Christian religion because it teaches that the former of these blessings is sufficient and does not urge or make obligatory a qualification necessary to receive the

latter. It thus attempts to weaken the Gospel of Christ and sets at naught the Master's direct statement, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." John 3: 5.

Yet the system pretends to be religious; offers up prayers, sings songs, and performs rites. So artfully devised are all of their outward forms that it gives to it an external appearance of sacredness and devotion, and thus makes itself all the more potent as a factor against the Holy Bible and the true religion.

Again it places the Bible and the religion of Jesus on the same level with the Koran, the Zend Avesta and all other false religious systems; for it admits the members of these religious persuasions to membership and fellowship just the same as it does the Christian, thus violating the Christian law of fellowship. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the tem-

ple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

"Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are." John 17: 11.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11-12.

The spectacle of a Christian man, and perhaps a minister of the Gospel walking in equal ranks with the infidel, or the unbeliever, with the idol worshipper, the pagan or the mormon. Bowing to the same authority, vowing at the same altar, consecrating himself at the same shrine, swearing profound secrecy and eternal allegiance with him, is of all things the most outrageous profana-

tion of the sacred name of his religion and the solemn vows he has made with his God. The Christian is complete in Christ. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him which is the head of all principality and power, In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2: 9-11. Jesus testifies to the cleansing power of His word when He says: "Now are ye clean through the word which I have spoken unto you," and He declares that except we abide in Him as the branch in the true vine we cannot bear good fruit "Without me ye can do nothing." "Abide in me and I in you," and bring forth "much fruit," "So shall ye be my disciples." John 15: 1-8.

There is no need of seeking elsewhere for aid to do good and to go elsewhere is to deny Christ, for He says, "Ask what ye will and it shall be done unto you." To deny Christ before men is to insure that He will deny us before His Father in heaven. 2 Tim. 2. 12.

The Christian who asks admittance into the Lodge by so doing declares that he has

not found in Christ and his Church all that he needs. Then again, when he is questioned by the Lodge, as to what it is that he seeks, he answers "Light." He again denies that Christ is the light that lighteth every man that cometh into the world. (John 1: 9.) For he has already professed to have found Christ and Christ says, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12. The Christian is complete in Christ and is led to all the light that is needed, "for in him dwelleth all the fulness of the Godhead bodily," and to seek elsewhere for light is to deny that man can live a complete life in him.

Things that are done in secret are called "unfruitful works of darkness" and Paul warns us to have no fellowship with them but to "walk as children of light." Those who engage in these works of darkness are said to be *asleep* and *dead* and Paul calls to them to arise, promising that Christ will give them light. (Eph. 5: 8-14.

FREEMASONRY.

Freemasonry may be called the mother

of the present lodge system, since it enjoys the distinction of antedating all others in point of age. Though the claims for its great antiquity, if they were true, cannot be held up in evidence that it is a worthy or honorable institution; for there are in the world many false religions that are of great age. Does not make a wrong institution right, but quite frequently adds corruption to it. Freemasonry, being the mother of lodges, has in it the underlying principle of all other lodges, many of which are exceedingly modified in the rigor of their oaths, manner of initiation and mode of working.

A comparison of the principles of Freemasonry with those of Christianity will reveal it as an institution antagonistic to the Christian religion, and condemned by the Word of God.

THE PRINCIPLES OF FREEMASONRY AND OF CHRISTIANITY COMPARED.

1. The Divine revelation teaches that all Scripture is given by inspiration of God, and contains the only unerring rule of faith and practice.

1. Freemasonry teaches that to require a candidate to profess his belief in the authenticity of the Bible, or a state of future reward and punishment, is a serious innovation in the very body of Masonry.

2. The Word teaches that salvation is obtained only through Jesus Christ. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1.

3. "He that hath the Son hath life and he that hath not the Son hath not life." 1 John 5: 12.

4. Christ teaches that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5.

5. Christ says, "I am the door, by Me if any man enter in he shall be saved."—John 10: 9. . . "There is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

6. Christ says, "Verily I say unto you, that ye which have followed Me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve

2. Freemasonry teaches that a Mason on the night of his initiation, commences the great task of erecting in his heart, a spiritual temple for the indwelling of God.

3. Freemasonry rejects the Son of God altogether and omits it from scriptural quotations. (See quotations of 2 Thess. 3: 6, in Webb's Monitor, p. 120.)

4. Masonry teaches that a Master mason has all that the soul of man requires.

5. Masonry teaches that "By a uniform tenor of virtuous conduct they receive the inappreciable reward from their celestial Grand Master of "Well done, thou good and faithful servant."

6. Masonry teaches that as the common gavel is an instrument used by operative Masons to break off the corners of rough stones to better fit them for the builder's use, so "We, as free and accepted masons,

tribes of Israel."—Matt.
19: 28.

are taught to make use of it for the more noble and glorious purpose of divesting hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

Thus it is seen that the foundation principles are laid wholly external from those upon which the Christian bases his hope. While the avowed end sought in both is the same, both for time and eternity, the foundations upon which the structures are laid are as different as things divine and human. By a well known psychological law, the mind cannot accept as true, two antagonistic principles; hence he who accepts the doctrine and principles of the Lodge system, cannot be a true follower and servant of the Lord Jesus Christ.

Let us take a view of some professed Christians, and perhaps a minister of the Gospel who has often, from the sacred desk, proclaimed the way of life, seeking admittance into the Lodge. The quotations I

shall make are taken from Albert G. Mackey's Manual of the Lodge. First, the candidate is made to "sincerely declare" that he comes with a desire for knowledge, and after due preparation he is given the SHOCK OF ENTRANCE which Mackey defines thus: "*It is the symbol of the agonies of the first death and of the throes of the new birth.*" What! have we here a Christian minister of the Gospel who had never been born again? A man who had consecrated himself to God and vowed to live faithful until death? What does *this* new birth signify? "There is to be not simply a change for the future, but also an extinction of the past; a disruption of old ties and formation of new ones." Mackey, pp. 21. Here is a man "deliberately" and "sincerely" breaking his covenant and vow with God. But passing on a little farther, he is to receive the SHOCK OF ENLIGHTENMENT. Though he already professes to be abiding in Christ and Christ the true light, in him, yet he comes to the Lodge seeking for *light*. "This mental illumination—this spiritual light, which after his new birth the candidate first demands, is but another name for Divine Truth—the

truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching.” *It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness..*” Mackey pp. 30.

These few quotations will serve to illustrate in a general way the nature and claims of the work performed by the Lodge. From this it is readily seen, that the Lodge totally ignores the work of regeneration and the new birth as taught in the Gospel of Christ. It also causes the individual who accepts it to renounce the work of the Spirit upon him and to deny the reception of the gift of the Holy Ghost.

How will this stand in the light of God’s Word? “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. 12: 21-22. If we sin wilfully

after that we have received the knowledge of the truth there remaineth no more sacrifice for sins. Heb. 10: 26.

RELIGIOUS FEATURES OF THE LODGE.

In opening the lodge "a prayer is addressed to the supreme Architect of the universe." "A lodge is said to be opened *in the name of God and the Holy saint John*, as a declaration of the sacred and religious purpose of the meeting."

PRAYER.

In the course of the opening prayer, which is addressed to the "most holy and glorious Lord God, "in whose name it is avowed that they assemble, and they beseech Him for a blessing upon the meeting, and that "when the trials of our probationary state is over;" they may "be admitted into *the temple* not made with hands, eternal in the heavens." This is responded to by all the members—"So mote it be. Amen." A closing prayer is also offered in which they implore the presence, protection and

blessings of God, and the pardon of whatever he may have seen amiss in them.

BENEDICTION AT CLOSING:

“May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us. So mote it be. Amen.” This prayer and this benediction is read oftentimes by men who make no profession of religion at all outside of the lodge, and sometimes by the poor deluded Christian who is yolded with them. A more irreverent profaning of sacred privilege, and of casting pearls before swine cannot well be devised.

READING OF SCRIPTURE.

The scriptures are often read but care is taken to avoid all those in which any mention of the name of Christ occurs. And in passages where it does occur it is omitted. Example, 2 Thess. 3: 6, the expression, “in the name of the Lord Jesus Christ” is omitted. The reason for this omission is obvious. In the lodge there are many, especially the Jews, to whom the name of Christ is

odious, and offensive. The lodge in order not to wound them has stricken from all its prayers and reading, that most sacred name. The Christian professor while engaged in his lodge duties must reject the name of his redeemer. Passages similar to Amos 7: 7-8 are usually read.

SONGS.

The lodge is provided with anthems, hymns, odes, dirges, etc., that are sung on appropriate occasions. But instead of singing praises to the Lamb of God that taketh away the sin of the world, the praise of the lodge is sung. A few examples will illustrate.

AT THE DEDICATION OF HALLS.

“When Solomon with wondrous skill,
A temple did prepare;
Israel with zeal his courts did fill,
And God was honored there.”

* * *

“And when the final trump shall sound,
To judge the world of sin;
Within thy courts may we be found,
Eternally tiled in.”

INSTALLATION HYMN.

“Hail Masonry divine,
Glory of ages shine;
Long may'st thou reign:
Where'er thy Lodges stand,
May they have great command,
And always grace the land.
Thou art divine.”

CONSECRATION HYMN.

“May this fraternal band
Now CONSECRATED—blest,
In union all distinguished stand,
In purity be dressed.”

FUNERAL DIRGE.

“Here another guest we bring
Seraph of celestial wing.
To our funeral altar come,
Waft this friend and brother home.”

* * *

“Lord of all! below—above
Fill our hearts with truth and love;
When dissolves our earthly tie
Take us to thy lodge on high.”

Compare these songs with the songs and hymns and Psalms that are sung with the spirit and understanding in the Christian church. So artfully is the religious feature of the Lodge system devised as to give all the semblance of sacred, pious service. It may well be said to be the highest accomplishment of the device of the wicked One, wherewith to ensnare and if possible deceive the very elect. The lodge is religious but it cannot claim a vestige of the true religion. Jesus says, "No man cometh unto the Father but by me." John 14: 6, but in all the religious services of the lodge we find men continually imploring God for temporal and eternal blessings wholly without any recognition of the Son.

EVIL RESULT.

The secret system involves a waste of money, time, and talent. The amount paid in initiations, dues and regalia, banqueting reveling and parading, robs the home of many of its comforts and absolute necessities. Its plea as a benevolent institution is a fraud and a deception. No one can receive its charity unless he has previously

paid into the lodge. Such benevolence is not charity. Again the statistics of many lodges will show that two thirds of the amount set apart for charity is squandered by the machinery of the lodge before it reaches the object of its charity. The lodge system robs the church of attendance of members, and of money. It muzzles the mouth of the minister; robs heaven of souls and God of glory, and puts at naught the cross of Christ and the blood of the covenant as a useless thing. It endangers the welfare of civil government, mars the happiness of the home, and gives nothing in return but high sounding titles, empty bubbles as the tinkling symbols or sounding brass, worldly honor and pompous show. The Christian should stand by his home and its sacred relationship; stand by his country and its welfare; stand by his vows of living, everlasting fidelity to God, who created him and to Jesus who redeemed him.

PART IV.

THE GREAT REDEMPTION.

CHAPTER I.—“CHRIST HATH REDEEMED US.”—Gal. 3: 13.

BEFORE the Christian dispensation, Israel was under the law, which to keep was to them a curse, grievous in many respects and fruitless further than the good resulting from material observances. When Christ came to the earth He took away the curse. He took upon himself the fulfilling of the law and completing His work. He freed us from its curse, “Being made a curse for us.” He redeemed the world, that is, He brought it from a state of danger to a state of safety. He provided the condition whereunto the world can come and find salvation.

To enjoy the benefits of this redemption does not imply that all must first be sinners

before they can be redeemed. If it did, then the youth who has been brought up by pious parents, "In the nurture and admonition of the Lord," must, when he publicly confesses Christ and unites with the Church, renounce his early training and condemn his religious instructions; for if he now needs conversion, it is evident that he had not been doing right, or had not been trained in the way he should go. The Word of Inspiration is immutable and it says, (Prov. 22:6,) "Train up a child in the way he should go; and when he is old, he will not depart from it." When a child, who has been trained in the right way, comes to the age of accountability, he will go on in the way he was trained, and there is no conversion about it. His training evidently included that he should give his heart to God and unite with the Church. Christ's redemption touches just such persons. They need no conversion, (turning around from their former course.) They need no repentance (deep sorrow for the sinfulness of their former life,) for they committed no sin. They were upon the highway of holiness, going toward the celestial city, the New Jerusalem.

It is true they were surrounded by sin, the way was not smoothe, and it was beset with many dangers. They made progress toward the City with difficulty. When they accept Christ and are received into the Church, they come under the influence of His redemption. They step from the common way unto the King's High-way. They are now within the confines of the City, (the kingdom of God in the world.) They have now taken possession of Christ's offered plan of redemption. The way is now paved, there are lamps to guide them, guardian angels ministers from God hover round them, they have been redeemed, brought from danger to safety. Christ hath redeemed them.

But there are others who have not been brought up in the way they should go. They need conversion in order to be benefitted by the Great Redemption. They have followed the ways of sin and hence they need repentance.

Christ hath redeemed all, that is, He stands a willing Refuge with the conditions upon which all can be saved. There is but one kind of redemption that saves. There is however a false assumption substituted by

men for Gospel redemption, but it does not save. To illustrate—I see a man who has fallen into the river. He is struggling and about to perish. I plunge right in, lay hold on him and bring him safe to shore. I have redeemed him, hence I am his redeemer; but this is not the Gospel plan of redemption. I'll try again. Instead of plunging in and laying hold on him, I throw out the life-line and call to him to lay hold. He obeys and I bring him safe to shore. I have redeemed him, brought him from a state of danger to a state of safety, I am his redeemer. Had he not heeded my call I still would have been his redeemer, though he perished; I was on the shore willing and ready to save him. In this way Christ is our redeemer. Whether we heed His call or not, He stands upon the shore of eternity. He has thrown out the life-line, He has sent the call ringing down the ages—"Look unto me, and be ye saved, all the ends of the earth."—Isa. 45: 22. He is willing and He is able.

He is our redeemer, and He accomplishes the work in God's own appointed way and not according to how we think it ought to be. For the purpose of illustrating, let us draw

the picture of the oriental king who found among the archives of his palace the outlines of what was to have been a famous painting. He called together the artists of his kingdom and offered them a rich reward if they would produce the finished painting, but one after another of those men of fame gave up the task, but after all had tried in vain, there came one, unknown among them, who understood the work. High-titled artists and men of fame frowned contempt upon him, but he labored on until at last he announces to the king that on a certain day the picture would be finished and the work unveiled. Proclamation was made and all the subjects of the kingdom assembled. At the appointed hour the veil was parted. The king with one hand pointing to the picture with the other beckoning to the people said, "Behold the finished work." All the people arose and shouted, "Crown him, he hath nobly wrought it."

When every means had failed, when the work of Moses, Samuel, Saul, and many others stood as outlines of God's great salvation, no one seemed able to complete it. When royal proclamation had been sounded

throughout heaven and earth and no one was found able or worthy to take up the work, there came one, a babe in Bethlehem, unknown to all the world, who undertook the task. Patiently He labored, through persecutions, trials, and sorrows. He persevered until the eventful day had come when He said, "It is finished."

All creation answered—the sun refused to shine, the earth quaked, graves burst open and the dead came forth to witness the great transaction. "It is finished." The plan of redemption is completed. God omnipotent upholding the Son, proclaims to all the world, "This is my beloved Son in whom I am well pleased: hear ye Him."

The finished work in all its beauty, is handed down to us. It is ours, the richest treasure in earthly possession. A glance at it will still the troubled waves of the baser passions and guild with glory rays each rising thought of a holier, happier life.

Christ is the redeemer of the world both past and present. The atonement reaches back to those who through faith and obedience, before the deluge, were made partakers of the common salvation. It reaches

forward to the end of the world. It knows no limit. As boundless as is the omnipotence of God so perfect is the plan of redemption and so equal are the opportunities of all to obtain it.

Before the flood and in the patriarchal age this great redemption was preached. Though crude in form and meager in development, it contained all that was necessary or essential for that crude untutored age. The dim shadows they may not have traced to their material foundation, and the far off fulfillment of the first great promise may not have been in them a potent factor, stimulating them to higher motives and nobler purposes, yet to those upon whose simple hearts the universal God moved as the "spirit upon the water," the merits of the great atonement sufficed for their redemption.

Though they may not have been taught in words, the definite will of God, or the fulness of his power and purpose; vague indeed may have been even that which was taught; yet with the native image of God within them, they were sensitive to the various languages in which Jehovah spoke. The rising sun, the thunder cloud, the light-

ning flash, the tranquil calm at eventide, each opening bud and blooming flower held them in reverential devotion before the shrine of their God omnipotent. They worshiped with that simple innocence and freedom which more marks the free overflowing of a grateful heart than a studied exactness of ritual obedience. God then dealt with men as individuals, patriarchs, tribes and classes. His will predominating in their hearts, wrought innocent obedience and thus made effectual the far off atonement.

By and by the plan of redemption took more definite shape. The people of his choice grew into a great nation. The original patriarchal form of worship gave way to the more definite rituals and the scattered altars were centralized and united. One form was proclaimed and one altar set up. The law was now given in words. The commandments were written. God proclaimed himself to be the great I AM. Leaders of the people were appointed. The law was expounded, enlarged upon and carried into detail. Yet at this time the law was figurative, the meaning, Metaphoric and the sacrifices symbolic, all pointing to

the great sacrifice which God had ordained should, in the fulness of time, do away with the hand writing of ordinances upon tables of stone, and through him who made the sacrifice, should be written upon the heart the more perfect will of him who, in the ages past, spoke in these divers ways.

Though the symbols, types and shadows may have had an indefiniteness of meaning, and the voice of the prophet but half comprehended, yet a simple obedience in the literal requirements secured for them, before God, a remembrance of their sins, which remembrance brought up to the day of atonement assured to them the effectual pardoning power of the blood of Christ. So he who in the Mosaic dispensation, in simple faith applied the means at his disposal, secured to himself the full benefit of the Great Redemption. Thus Christ was his Redeemer. Though his body mouldered back to dust; for dust it was and unto dust it must return, the spirit went to paradise and there awaited the great day of deliverance.

The fulness of time came when the world had travailed in sin and misery and was pleading for deliverance. The white robed

spirits were crying unto God with loud voices, saying, "How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" God heard the pleading and determined that the day of sacrifice should not be delayed. Though it cost the condescension, humiliation and ignominious, shameful death of his own dear Son, the offering must be made. O the love the Father hath bestowed upon us, surpassing human feeling!

A double mission the Son performed. Priest and sacrifice at once. As priest he ministered to our wants, teaching us the now perfect plan of redemption. In him is the fulness of God shown to us. Not condemning the former services and modes of worship, but fulfilling them and calling us to a higher plane of life. The call is extended to all. "Look to me and be saved all the ends of the earth." Isa. 45: 22. Having completed his high priestly office he himself was sacrificed for us, and not for us only, but for all the world.

When he was put to death in the body he was quickened in the spirit, by which he went and preached to the spirits in prison,

1 Peter 3: 19. He said to the thief on the cross, "Today shalt thou be with me in paradise," Luke 23: 43, signifying that he intended upon that same day to be in paradise. Reconciling these Scriptures we have Christ proclaiming the glad tidings of deliverance (preaching) to those who from ancient ages, were in the spirit in paradise awaiting the great deliverance.

Paradise was a place where spirits dwelt awaiting the time of the atonement which was to be made by Christ. It was a prison in the sense of being a place of confinement, the spirits could neither go on unto the final reward nor could they return to their former abode. It was a place of blessedness for they were safe from the delusive snares of the wicked. They could not go on to ultimate glory for their deliverance had not yet been proclaimed. Long and patiently had they waited, some even from the days of Noah, believing in the promised Messiah. At last he comes. Entering that spirit realm he proclaims to them his mission. The whole realm was moved, millions of spirits were jubilant because their long captivity was ended. Passing through, he

threw open the gates and the multitude of captives following. Eph. 4: 8, "He led captivity captive" (and thus he became the "first fruits of them that slept" 1 cor. 15:20.) Ascending, the pearly gates of the city of God, swung open and with a hallelujah of praises the heavenly host was ushered in.

"He gave gifts to men," their portion in eternal life. The way he thus opened, O wonderful redeemer, banished is the grave's appalling darkness. The fetters that bound the soul are loosed and to-day when the dissolution of spirit and body is accomplished the souls of the just ascend to the Father above, the portals of whose kingdom are ever open to those who through the blood of Jesus are redeemed.

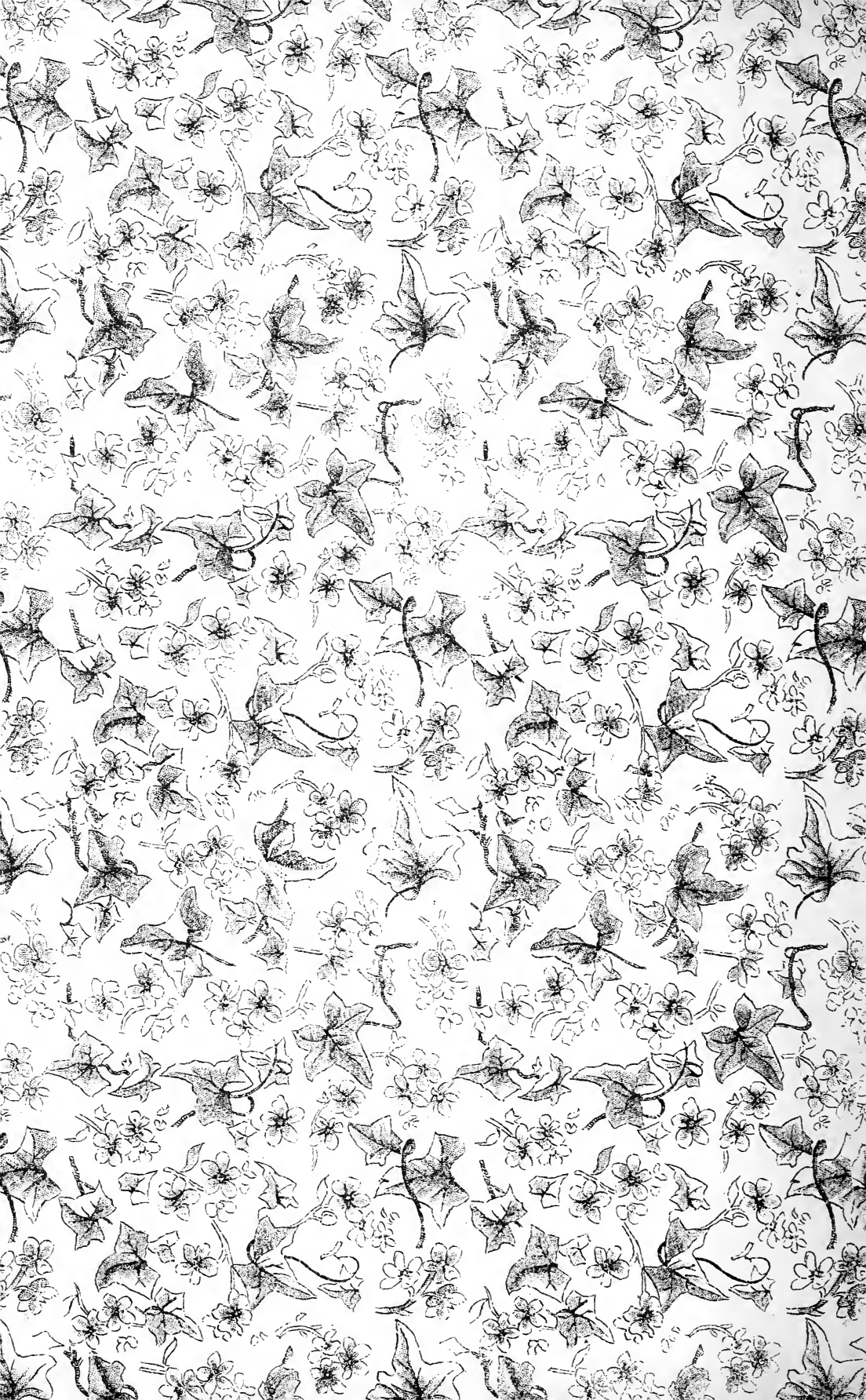
Not only has he done so much for the salvation of the world but he now stands on the shore of eternity throwing out the life-line and interceding with the Father in our behalf. He is calling to all the world. "Behold I stand at the door and knock." He is calling, shall we not heed? There is no other way. "I am the way."

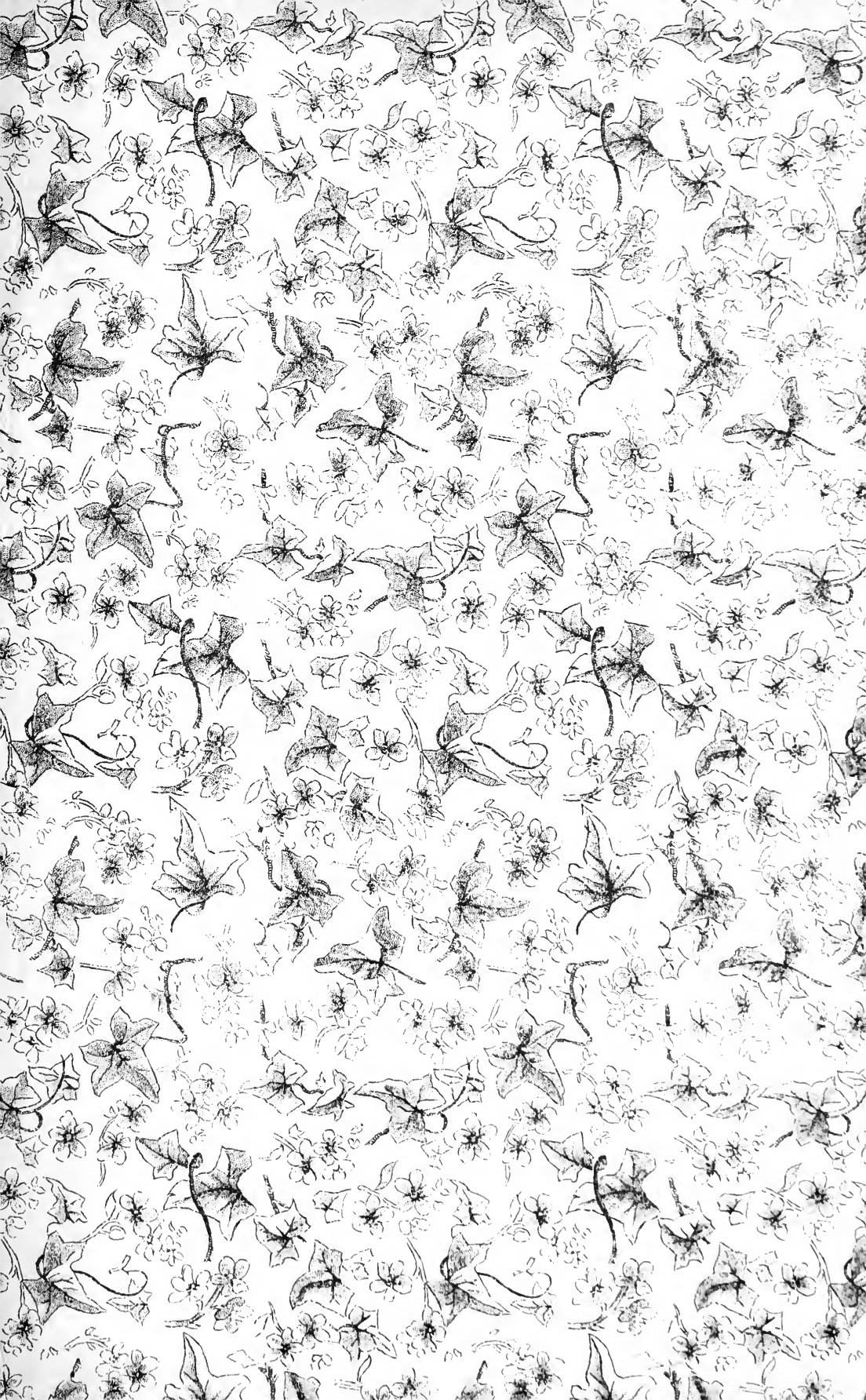
God from heaven looked down in pity on the earth when there was no power to save.

The law and the Prophets had been given but they could not save. An untraversable gulf existed between man and salvation. In Adam all was lost, and irretrievably lost, until Jesus came to our rescue. He standing upon the law and Prophets rears his majestic form high over all and now proclaims his wonderful and free salvation. Jesus is the Lamb for sinners slain. John saw in heaven before the throne a great multitude and they were crying, blessing, and glory, and wisdom, and honor, and power, and might, be unto our God forever and ever, Amen.

And when he asked "what are these which are arrayed in white robes and whence came they?" He was told, that These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb." "They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

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